Borderlands


Adams and DeLuzio compiled the essays in On the Borders of Love and Power to show how the west was a crossroads where Anglos, Native Americans, and Spanish, Mexican, and later Mexican American peoples met, traded and worked with, and intermarried. Each interaction carried power dynamics that shifted over time and space especially given that they happened on the edge of empires. As power shifted from the Spanish to Mexico and the United States, policies were implemented, such as the General Allotment Act of 1887, that placed family and kinship as central to assimilating children. Using the family as the unit of analysis, the essays in On the Borders of Love and Power explore how they are sites of contested and imposed power from various aspects such as class, gender, racial, and the state.


In their article, Adelman and Aaron define frontiers as places where different people meet, with no clear boundaries. Borderlands occur when colonial empires run into each other. Here space is contested, but a form of accommodation and mixing occurs. “From Borderlands to Borders” maps how the areas of the Great Lakes region, the Lower Missouri Valley, and the Greater Rio Grande Basin shift from borderlands to “bordered lands.” In these examples, contact between empires, like the French, English, and Spanish, and indigenous populations typically bring about a society that favors peace through reciprocity. In these scenarios when two empires meet, indigenous groups can use the in-between spaces to gain power, goods, and autonomy. However, in all three cases, wars brought about hardening of these borders. Borderlands become bordered lands when the borderline between two entities, typically nation-states, is respected by both parties. The Great Lakes region became the bordered land shared by Canada and the U.S., the Lower Missouri Valley did not become a bordered land because the U.S. eventually took the entirety of the land, and the Greater Rio Grande Basin became the border between the U.S. and Mexico.


Bahre wrote Legacy of Change to explore what changes to the land have occurred and how historic land use affected vegetation in Arizona since 1870. He argued that humans, especially Anglos, caused the ecological changes in the Arizona borderlands through
overstocking, overgrazing, fuelwood cutting, wildfire suppression, irrigation projects, and the introduction of invasive plants. As a geographer, Bahre employed a different methodology than historians typically use. He studied change by looking at maps and pictures of the same place over time. However, he incorporated written documents, newspapers, and interviews as well. Of all the issues that Bahre saw as causing ecological change, ranching became a central cause of environmental degradation.


*The Farm Labor Movement in the Midwest* adds to the literature the history of farmworkers organizing in rural, agricultural settings in the Midwest. Barger and Reza follow the Farm Labor Organizing Committee, FLOC, that was established in 1967 as farmworkers in Ohio and Michigan joined in organizing against food companies like Campbell, Heinz, and Dean Foods to receive benefits, better working conditions, and higher wages. FLOC was a sister organization to the United Farm Workers, UFW. Some farmworkers involved in FLOC traveled to the Midwest from the borderlands seasonally and others permanently settled in the Midwest. All workers experienced horrible working conditions such as exposure to pesticides, little to no health insurance, and low wages. By 1986 the farmworkers were able to put pressure on companies and growers, and in the end a three party system emerged in which the companies, growers, and farmworkers constructed worker contracts. This change led to better working conditions, higher incomes, feelings of security that did not exist prior, and increased community involvement.


In “Geographies of Power” Barr examines indigenous mapping and borders in the 17th and 18th century Texas, a time when Spaniards hoped to enter and dominate the region. When Spanish explorers arrived in the late 1500s they entered a territory dominated by numerous indigenous groups with defined boundaries. By the 1600s and 1700s, the Spanish in Texas were neighbors with Caohuiltec speakers, Caddo peoples, Apache, and Comanche among others. Barr argues that although physical maps of indigenous boundaries rarely existed, the Spanish knew they were there because indigenous peoples controlled their borders and mapped space through memory and oral tradition. Often, these indigenous borders have been written out of history because Euro-Americans did not recognize indigenous territory and drew maps that showed blank spaces for the Spanish to fill in the name of manifest destiny.


Barr explores a century of interactions between Indians and Spanish from 1680 to the 1780s. Contrary to previous interpretations, Barr places Indian agency at the forefront of these interactions. Gender and kinship were central to identify ones place in Indian society, where as the Spanish typically relied on class and ethnicity. Barr argues that the relationships between the Caddo, Wichita, Apache, Comanche and the Spanish show Spanish accommodation to Native
American traditions and how women were central in these interactions as symbols of peace, cultural brokers, and community builders through marriage ties.


Michiel Baud and Willem Van Schendel wrote their article “Toward a Comparative History of Borderlands” to trace changes overtime in the borderlands and argue that studying borderlands areas from both sides of the border and using comparison with other borderlands is the only way to comprehend how borders influence nation states and communities within the borderlands. With this argument the authors hope to shift the focus of borderlands history from policies emanating from the center to compromise and conflict on the ground within the borderlands. The article features many ways historians have conceptualized the borderlands, citing Oscar Martínez’s four types of borderlands interactions and outlining the five phases of borderland lifecycle. Another thrust of the article focuses on the triangular relationship of three key players in the borderland: the state, regional elite, and local people, and the others urge scholars to examine this relationship in the future. Baud and Van Schendel ultimately call for the study of the borderland from the perspective of the regions surround the physical border because it has great impact on the formation of territorial states as well as ideological implications. In short, the borderlands are crucial to understanding the modern world.


In *The Making of African America* Ira Berlin looks at the 17th, 18th, 19th, and 20th century movement of people with African descent into and throughout the United States. He outlines four periods of migration that he argues had large impacts on culture and politics in the United States. The first of the great migrations was the forced movement and enslavement of Africans to North America and throughout the world that occurred in the 17th and 18th centuries. The Second period was the movement of occurred of hundreds of thousands of slaves into the South during the first half of the 19th century. The mass migrations into the north after emancipation constituted the third period. The final period of migration, which is an ongoing process, are the migrations of the 20th and 21st centuries of people around the world into the U.S.


Janet E. Beson looks at demographic changes in communities across Southeast Kansas where meatpacking was the major industry in the 1980s and 1990s in her essay “Undocumented immigrants and the meatpacking industry in the Midwest.” Beson argues that when the 1986 Immigration Reform and Control Act legalized people in the country since 1982, a new wave of documented and undocumented workers entered Southeast Kansas to work in meatpacking. The proximity to the border and the prevalence of physically divided families pushed many residents to lead transnational lives. Beson also explores the effects of Immigration and Naturalization Service (INS) worksite raids on the communities. In these worksite raids residents were harassed, treated inhumanely, and at times falsely arrested. The community also suffered from these raids as schools lost funding due to population loss because of arrested or simply frightened residents who chose to leave, businesses lost customers, and towns lost taxpayers.
Captives & Cousins traces how cultural interaction often occurred because of the capturing or trading of bodies, typically of women and children, across cultural boundaries. These people learned languages and cultures of both their original group and their new group, gaining the ability to act as intermediaries in times of crisis or friendly interaction. In many cases, people taken as slaves or captives were eventually incorporated into kinship networks through marriage or as fictive kin, and the cultural sharing through the intermediaries structured borderlands communities.


While many scholars have written about Pueblo peoples, no scholar had undertaken an examination of Pueblo social life in the colonial period from 1539 to 1821. To fill the gap in the historiography Tracy J. Brown explores the social dynamics of politics, economy, spirituality, and intimacy in New Mexico under Spanish rule and how Pueblo peoples dealt with them. She argues that small changes rather than complete dismissal of traditional practices, the hardening of gender divisions, and multiple responses to Spanish social organization resulted among the Pueblos in New Mexico.


The Straight State: Sexuality and Citizenship in Twentieth-Century America looks at the simultaneous development of the state and the defining and legislation of homosexuality. By exploring the Bureau of Immigration, the military, and the welfare state Margot Canaday argued that the state not only regulated sexual categories, but also in part created them. Canaday showed how over time the growth of the state propelled sexuality to be cemented into the homosexual-heterosexual binary, allowed government agencies to increasingly target homosexual acts and status, and cast sex and gender nonconforming men and women as unfit for entry into the United States and service in the military as well as undeserving of public welfare. These policies effectively created a category of second-class citizenship based on sexuality.


In Pacific Connections, Chang explores how commerce, essentially capitalism, shaped the border between the United States and Canada as well as how it shaped relationships with China, Japan, and islands in the Pacific Ocean from the mid-1800s into the 1920s. Chang follows the region through the implementation of laws meant to exclude Chinese and later Japanese laborers and the ways in which companies and individuals worked around the laws, often using the porous border as a tool. Some white and Asian laborers, while they often did not have the same goals, joined radical unions. This radical sector spurred the combined effort of U.S. and Canadian surveillance and tightening of the border, which was still a process in its infancy in the nineteen-teens and twenties. By focusing on the northwest, Chang complicated the traditional immigrant narratives that come out of the east and more recently the south. Further, by linking
the formation of the northern border with flows of commerce, people, and ideas, Chang connects
the events in the Pacific to scholarship in borderlands history that focuses on the southern border.

Cutter, Charles R. “The Administration of Law in Colonial New Mexico.” *Journal of the Early

In “The Administration of Law in Colonial New Mexico,” Charles Cutter argues against
scholars who see law in 18th and 19th century New Mexico as severe and inflexible. Cutter
interprets law in colonial New Mexico as flexible enough to meet the needs of state and local
populations and shows how people who participated and were affected by the law shaped it. For
Cutter, law ordered society, resolved conflicts that emerged as different groups of people
encountered each other, and solidified Spanish rule in New Mexico.

DeBuys, William. *Enchantment and Exploitation: The Life and Hard Times of a New Mexico

*Enchantment and Exploitation* follows the Sangre de Cristo mountain range from pre-
contact to modern day, and highlights the ways in which people have changed the environment
and landscape. For DeBuys place is important and the relationship between the people and the
environment in the region surrounding the Sangre de Cristo mountain range is a reciprocal one.
From the 1500s to the 1900s, the region held vast cultural and ecological diversity. DeBuys
argues that the changes people brought to the landscape were shaped by their culture. The
Pueblos viewed the landscape as spiritual and the mountains were used for subsistence and
sacred resources, the Hispanos still saw the land as a protector but began to exploit it with the
introduction of nonnative plants and animals like sheep, and the Anglos who entered the area in
the 1800s saw land as a commodity introducing more extensive land use and resource
exploitation.

De la Teja, Jesús F. “‘A Fine Country with Broad Plains—the Most Beautiful in New
Spain’: Colonial Views of Land and Nature,” in *On the Border: An Environmental

De la Teja challenges prior works that often placed environmental change in Texas with
the coming of Anglo ranchers and did not consider Spanish land use as a catalyst for change. He
argues that the Spanish who came to altered the land and made it their home as much as the
Anglo, African American, and European immigrants who came later. They brought cattle, dug
irrigation systems, and introduced new plants to the ecosystem. Because they saw a land of
abundance, they did not institute ecologically friendly practices and that came with dire
consequences later.

De la Teja, Jesús F. and Ross Frank. *Choice, Persuasion, and Coercion: Social Control on

*Choice, Persuasion, and Coercion* examines how societies interacted through an analysis
of coercion as a tool of social control, especially as dominant groups, the Spanish in De la Teja
and Frank’s estimation, confronted and controlled the behavior of indigenous groups though
force. The essays in this collection highlight the structures of power that governed Spain’s
imperial system in the Americas and how it influenced economic and political policies as well as
racial ideologies.

In *Twilight of the Mission Frontier* José Refugio De la Torre Curiel examines two mission districts in Sonora to show change over time of social boundaries. By exploring demographic, cultural, economic, and institutional changes, De la Torre Curiel argues that by the 1800s missions no longer served their founding purposes of settlement, frontier control, and as mediators between the Spanish and indigenous populations. Coupled with growing secularization and new economic opportunities, these alterations to the social boundaries caused the missions to decline.


In *Defiance and Deference* Susan Deeds looks at the relationship between indigenous groups and the Spanish in northern Mexico. Using mission documents Deeds explores the ways in which the Spanish tried to bring indigenous populations into the mission economy and how the indigenous groups reacted. Deed proposes the concept of “mediated opportunism,” or the ways indigenous groups utilized cultural practices and environmental adaptation to survive as missions moved into the area and they came in contact with diseases and frontier violence. Deeds argued that some groups could adapt to the changing circumstances and others could not, and the degree to which they could adapt determined the success of preserving their ethnic identity. Ultimately some groups were able to maintain their original identity, while some groups became mestizo, and others were wiped out.


*War of a Thousand Deserts* primarily covers the 1820s through the 1840s and follows the construction of the borderland along the Rio Grande River. Delay looks at Mexico and Texas as they existed before the formation of the current border and articulates Native American influence in nation building. He shows that Mexicans and U.S. citizens dealt with raids and interacted with Native American groups like the Comanche, Kiowa, Apache, Cheyenne and others, as well as how those groups interacted with each other forming alliances or becoming enemies. Delay’s ultimate thesis is that the raids on Northern Mexico by Native Americans weakened Mexico’s north, allowing the United States an easier victory in the acquisition of Texas and the formation of the current border along the Rio Grande.


Grace Peña Delgado wrote *Making the Chinese Mexican* because of the erasure of Chinese peoples as *fronterizos* and migrants. Delgado builds off authors like Prasenjit Duara who call for scholars to look beyond the nation state and examine other forms of identity making and Thomas Bender who stressed that all national processes were transnational. With these goals in mind, Delgado argued that because Chinese Mexicans were often denied formal citizenship and have been cast as perpetual foreigners on either side of the US-Mexico border, they created their
own belonging through neighborhood bonds. Delgado does not center her history through the
nation-state, rather looks at Chinese migration and restriction through its imperial origins.


In *American Gulag* Mark Dow explores the expansion of the prison system and
particularly immigration detention centers after September 11th, 2001. Dow argued that changes
in the 1970s to INS procedures had challenged the secrecy that immigration agencies often
operated under, but that after September 11th, the Justice Department and later the Department of
Homeland Security exploited the national trauma to expand criminalization of immigrants and
the immigrant prison and detention facilities.

Folsom, Raphael Brewster. *The Yaquis and the Empire: Violence, Spanish Imperial

Raphael Folsom focuses on the negotiations, violence, and maintenance of ethnic
identities in the borderlands where the Spanish met the Yaqui in *The Yaquis and Empire*. Folsom
dismantles the assumption that because the Yaquis became an enemy of the Mexican state, they
had always been an enemy to the Spanish. Instead, Folsom argues that the Yaqui and Spanish
were allies. This alliance meant that the Yaquis were also a potential danger to Spain’s hold on
the region if they were to become adversaries. Folsom argues that as the Spanish entered
northern Mexico in the 1500s and 1600s, they were relatively weak compared to the indigenous
groups they encountered and settlement depended on the Yaqui alliance. Violence shaped the
relationship between the Spanish and the Yaqui, and was used for negotiation tool to maintain
peace or form alliances. The Yaqui’s cohesion, ability to adapt, and skill at negotiation and
strategic use of violence that allowed the them to maintain their position of power and ethnic
identity throughout the transition to an independent Mexico.

University Press, 1981.

In *Desert Immigrants* García complicates immigration historiography by focusing on
urban life and the role of economic development in the immigrant experience in the borderlands.
He argues that the immigrant story that began in the 19th century due to the growth of American
industrial capitalism is central to understanding race relations along the border. He further argues
that class, racial, and cultural divisions are rooted in particular economic development of border
cities like El Paso and can be evaluated in the larger context of all immigration into the United
States a the turn of the 20th century. García analyses the growth of El Paso by incoming
immigrants and companies and the neighborhoods, schools, politics, and culture in the
borderlands to show how Mexican immigrants and Mexican Americans have contributed to and
grew alongside the nation’s economic capitalist growth.

Garcilazo, Jeffrey Marcos. *Traqueros: Mexican Railroad Workers in the United States, 1870-

In *Traqueros* Garcilazo roots the history of Mexican railroad workers from 1900-1930 in
the upheaval in the borderlands due to the U.S.-Mexico war, the Mexican Revolution, and the
change from traditional labor systems to a capitalist industrial economy. These changes brought
the railroad into Mexico, connecting it to the U.S. Garcilazo wrote *Traqueros* to counter the
narrative that has left out Mexican railroad workers from the history of the railroads in the southwest and west. Further he argues that railroads provided transportation and employment to thousands of Mexicans who lived and worked throughout the United States. These communities maintained transnational ties and laid the groundwork for future Latino communities by encouraging friends and family to join them.


Jerry González published *In Search of the Mexican Beverly Hills: Latino Suburbanization in Postwar Los Angeles* in 2017 to uncover stories of ethnic Mexicans within suburban history. González argued that the fluidity of racial categories in Los Angeles made it possible for Mexican Americans to access the suburban ideal and that suburbanization transformed many areas into multiracial spaces. Middle-class Mexican Americans in Los Angeles leveraged their racial identity to create space for themselves in suburban America and claim citizenship rights.


In this article, Andrew Graybill argues that academic history is often bound by the nation-state, however, environmental history crosses national borders and other boundaries. He outlines the three types of environmental studies scholars are engaged in writing: national control of resources like water ways, wildlife, and domesticated plants and animals; the human impact on ecosystems that look at laws and the ways policies alter the environment; and the ways in which landscapes and environmental phenomena cross borders and create transnational histories. He argues that environmental history is moving towards scholarship on a global level that could abandon nation bound histories.


In “Storm Lake, Iowa, and the Meatpacking Revolution” Mark Grey argues that Storm Lake represented the demographic change and community adaption that was happening across the Midwest in the late 1900s and early 2000s. Shortly after the Hygrade Food Products plant closed, Iowa Beef Products, IBM, opened it again with new policies, lower pay, and a global workforce. Where previous employees had come from the community, had organized for decent pay, and were a relatively stable workforce, the new workforce was composed of recruited workers from the borderlands and Lao refugee populations that settled in the small town. The influx of newcomers strained the community’s small health services and some violent clashes led to a perception among community residents that the newcomers had made the town unsafe. As a response to community concerns and the needs of the immigrants the town hired bilingual and female police officers, the school hired ESL teachers, and the community provided accessible English lessons for children and adults.

*Unspeakable Violence* challenges the way historians interpret written documents, stories, and oral histories, and critiques how various groups and nations conscript events and people that are used to create imaginaries— the set of beliefs and myths that inform group/national ideology. Hernández writes about the well-known stories of Josefa/Juanita and the Camp Grant Indian Massacre and the anthropologist Jovita González in her first section and the less documented Yaqui genocide and displacement to the Yucatán in the second section of her book. She uses these people and events to study the intersections of race, gender, and sexuality through the narratives that are highlighted and those that were silenced. Through these narratives Hernández argues that violence on the borderlands is an ongoing social process. Hernández further critiques resistance narratives through her case studies and cautions historians against the use of sensationalism or emotions because they typically usher in uncritical responses.


In *When Jesus Came, the Corn Mothers Went Away* Ramon A. Gutierrez looks at the effects of conquest on Pueblo peoples from 1500-1846 and emphasizes how the conquest involved conflict and compromise between cultures with different social ideologies. He examines the social, political and economic shifts that occurred as these groups encountered each other through the institution of marriage and the customs that surrounded it. Gutierrez seeks to show how marriage can mediate cultural differences, and at the same time, how marriage structures power relations.


In *The Comanche Empire* Pekka Hamalainen flips the script on how scholars typically view empire in North America by showing how the Comanche became an imperial power through territorial expansion and exploitation and war against other European powers. Like Spain, France, and England, the Comanche had a complex political system, social organization, and far-ranging economy. Hamalainen argues that the difference between the Comanche empire and other empires in North America was that they sought to coexist and exploit, not conquer and colonize. Further, he argues that the Comanche became the dominant force in the area from 1750 to 1850, a stance that complicates previous scholarship that stresses equality on the frontiers of empires. Ultimately, Comanche power on the borderlands drained Spain of resources and limited their imperial expansion into North America.


In “The Politics of Grass” Hämäläinen ties European migration into the southwest to ecological change and the rise of the Comanche. The Spanish brought horses and new plants that together altered the ecology of the southwest. As the Comanche became an equestrian society and the preeminent power in the region, their reliance on their horses and grass spurred their success. They did not have to rely on agriculture to feed them or their horses, the sun grew the grasses that fueled their horses and they received provisions from trading or raiding. Their mobility led to their success in creating an indigenous empire in the southwest.

In *White By Law* Ian Haney López argues that law has constructed race throughout the 19th and 20th century and it did so through social and cultural beliefs of common knowledge and early sciences now defunct. Further, racial categories such as whiteness are socially constructed, dependent on context, and changing continuously. For López race and racism permeate everything in society and are often about power. He explores how race created the boundaries of citizenship and naturalization, is central to crafting personal identity, and even determines material success. López’s work complicates a historiography that has traditionally portrayed race as natural and not constructed. Adding to recent work by scholars of critical race theory, López shows how the law at once constructed and reinforced their construction of race by imbuing physical characteristics with racial meaning, by privileging whiteness as a national ideal, and by selectively using strategies to form laws that maintained the status quo.


*Power of Promises* grew out of a 2005 conference in Seattle, Washington titled “Pacific Northwest Indian Treaties in National and International Historical Perspective.” The conference sought to trace long history of treaties between colonizers and indigenous peoples in the Northwest. The essays examine the relationships created through the treaties and how they have consequences into the present day. The essays are not bound by current political boundaries of the United States and Canada because both the United States and Britain controlled the area and both used treaties in order to occupy the land before the designation of forty-ninth parallel. The essays highlight the complex power relations between states and indigenous populations, focus on indigenous perspectives of treaty making, and explore how public forums such as courtrooms have been used over time to defend and redefine treaties.


Heidenreich compiled ten influential articles of Antonia I. Castañeda, one of the founders of Chicana Hitory, and three interviews with other leaders in Chicana/o studies including Emma Pérez, Deena González, and Tomás Ybarra. Castañeda’s articles work to fill the gaps in the historiography where marginalized women of color have been silenced by traditional historical frameworks. Through her research on stereotypes of women in California, deconstructing myths from colonization, and her studies that incorporate bodies and songs as sources, Castañeda laid out a framework for future scholarship that incorporates Pérez’s decolonial history and includes gender, race, culture, and class as analytical contexts. Castañeda encourages future borderlands historians to use this framework and integrate new sources or old sources critically analyzed to bring forward the often ignored and sometimes erased history of women along the border.


Josiah Heyman traces the growth of new technological surveillance in the borderlands in “Constructing a Virtual Wall.” He shows that in the 1980s border policing agencies instituted the use of balloons and planes and in the 1990s and 2000s heat and motion sensors, drones,
computers, and radars were implemented. Heyman argues that these technologies create a virtual wall in places where agents cannot constantly police. Alongside new technologies, more fences were built, National Guard troops were stationed along the border, and civilian and military intelligence forces have also coalesced along the border joining forces with border policing agencies. The arrival of surveillance agencies as well as new technologies and laws affectively make the entire borderlands area a wall.


In “U.S. Ports of Entry on the Mexican Border” Josiah Heyman studied the San Ysidro port of entry along the San Diego/Tijuana border and argued that under staffing plagued ports of entry during this time and made enforcing the laws nearly impossible. The San Ysidro port of entry only had a staff of 141 INS inspectors in 1992. Further, the staff experience psychological trauma from negative experiences of confrontation during their long hours. The strain on border policing agencies contributed to the adoption of new technologies in policing measures.


In *Metis and the Medicine Line* Michel Hogue traces the growth of a distinct community of Metis peoples who emerged out of unions between Euro-North American men and indigenous women. The complex relationships of Metis people as both indigenous and European and as occupying both sides of what became the forty ninth parallel, the marker between the United States and Canada, placed them at the center of schemes of nation and border making. While the United States and Canada wanted clear boundaries for their nations’ borders and a clear understanding of who belonged in their nation, the Metis crossed many of the metaphorical and physical boundaries. In the context, Hogue argues that the borderlands were indigenous peoples’ homelands and as such the Metis rights and kinship transcended the border at the same time they shaped and were shaped by the constructed physical and metaphorical borders.


*Barbarian Virtues* sets out to remind readers that the United States has been an empire throughout its existence. Jacobson argues that the imperialism undertaken between 1876 and 1914 is skinned over in textbooks and often forgotten in public memory. This historical break leads to celebratory narratives of the United States as reluctantly becoming an imperial power and as welcoming the huddled masses as immigrants poured into the U.S. In the period between 1876 and 1914 the U.S. implemented a new era of imperialism as Fredrick Jackson Turner declared the frontier closed. Capitalists pushed for the creation of new markets, and the U.S. looked to China and Latin America as potential consumers. However, industrialization not only depends on consumers, but also producers, and as the economy expanded the U.S. depended on an ever-increasing number of laborers many of whom were immigrants. In the era of social Darwinism and eugenics, the white ‘old stock,’ began to fear that immigrants would soon inundate America and threaten not only American values and degrade American physical health and intellect, but also threaten white superiority. Jacobson argues that the crossroads of these ideologies and economic factors created a paradoxical situation in which the Unites States
depended on foreign markets and immigrants as laborers while at the same time espousing racist ideas and implementing restrictive immigration laws based on race.


In *Shadows at Dawn* Jacoby contextualizes the April 1871 Camp Grant Massacre. Jacoby analyzes historical sources from all the groups involved in the massacre, breaking the first and third chapters into four parts: the O’odham, the Vecinos, the Americans, and the Apache. Jacoby seeks to understand how violence is conceptualized, committed, and remembered. The text focuses on how the O’odham, Vecinos, and the Americans worked together to commit the Camp Grant Massacre against the Apache. The first chapter titled “Violence” discusses the cultures all four groups and the events that led up to the massacre that included population and economic growth along the border, Apache raids, and continued violent clashes and alliance between the groups. In Jacoby’s approach, the actual event of the massacre is almost entirely missing. The second chapter titled “Justice” takes only eight pages and may be a metaphor for the lack of justice for the massacre. The third and final section, “Memory,” uncovers the stories that were created based on the events of the massacre and how certain aspects have been forgotten or highlighted in each group. In this work, Jacoby lays out useful methods for historical analysis with his use of oral history and sources like O’odham calendar sticks.


In “On the Line” Jefferds and Millard explore the relationship between Anglos and Latinos in communities in Michigan in which food processing plants play a major role in the local economy. The authors argue that Anglo residents’ prejudices and lack of understanding of both poverty and the capitalist system led to resentment and real or perceived divides between Anglo and Latino residents. The workforce was divided with Anglos working as managers and bosses, bilingual Latinos filling mid-level jobs in laboratories, and native Spanish-speaking Latinos as the majority of the line workers. Anglo community members criticized line workers for many things including their poor living conditions and their use of governmental services, and claimed they did not support the local economy. The authors saw this as a lack of understanding of the structural roots of poverty which keep the working class poor.


In *Guatemala-U.S. Migration* Jonas and Rodriguez do away with nations as the unit of analysis and the national borders as boundary lines. They argued that the resocialization of space by migrants and the resulting social, cultural, and economic connections forged across space turned the area from Guatemala to Canada into a migration region. The migration region is shaped by migrants and in turn shapes migrants’ experiences. Changes in the region and to the migrants’ experiences result in reverberations that are felt throughout the region.

Examining migration to the U.S.-Mexico borderlands from the late 1800s to the early 1900s, Julian Lim argued in *Porous Borders* that the borderlands were a multiracial space, but that a powerful transborder immigration-policing regime erased its multiracial history. As migrants sought to make a home for themselves in the borderlands to escape exclusion, poverty, or Jim Crow, Chinese, Mexican, and African American people intermingled and intermarried. Authorities in Mexico and the United States strengthened their policing efforts to define racial categories and ultimately erase the history of racial mixing in the borderlands.


In *Detain and Punish* Lindskoog argued that the rise of mass immigrant detention began as a targeted effort to limit and deter Haitian migration to the U.S. in the 1980s. Denial of refugee status or asylum, unrestrained use of detention as a punitive measure, and the implementation of interdiction on the seas aimed state violence and migration enforcement at fleeing Haitians from the late 1970s to the 1990s. Lindskoog showed that the governments’ attempts at stemming the flow of Haitian refugees instituted a system of immigration detention that would grow to massive proportions by the 21st century and extended policing of the U.S. border into the oceans, aboard ships, and to U.S. protectorates and naval bases.


In “Borderlands and the Future History of the American West” Kelly Lytle Hernández explored the historiography of the field of borderlands history and presented readers with ideas for future research that would apply borderlands methodology to the American West. Hernández described how the work of Bolton merged into that of Ramón A. Gutiérrez, John McKiernan-González, Lissa Wadewitz, and Jeremy Adelman among others who have highlighted themes of race, resistance, permeability, power struggles and more in the borderlands. She argues that using borderlands methodology to shed light on occurrences in the west such as the rise of prison systems and immigration control can uncover important historical processes that have shaped the American West.


In *City of Inmates* Lytle Hernández argues that imprisonment began as a colonial project but was embedded in the nation and in California’s history from its inception. Imprisonment was historically, and currently, used for “purging, removing, caging, containing, erasing, disappearing, and eliminating targeted populations from land, life, and society in the United States.” (1). When white colonists entered what is now Los Angeles in 1781 they built the first jail, and since then incarceration has acted as a social institution. From locking up white hobos in the early 1800s, Chinese laborers in the late 1800s, Mexicanos in the early 1900s, Mexican Americans in the mid 1900s, to black incarceration from 1920s to 1960s the prison system is tool of social control used to impose the type of society settler colonialists’ envisioned. Historically and into the present day, incarceration has been a racialized enterprise and processes of criminalization have been used to justify the imprisonment of those deemed “others.”

In *Migra!* Lytle Hernández tracks the Border Patrol from its inception and locally ground practices in the 1920s to the national and professional immigrant policing institution it has become in the 21st century. Lytle Hernández argues that the Border Patrol has always utilized violence to carry out vigilante justice, race-based policing, and laws emanating from the U.S. capital. She traced how the Border Patrol carried out acts of state violence over time, reached deep into Mexico with cross-border collaborations, and wove its way further into the interior of the U.S. as it found its new function as a crime-fighting force.


Eithne Luibhéid wrote *Entry Denied* to trace how women’s bodies, behaviors, and place in society have historically been policed at the US border. She follows changes in the law that allowed federal government to regulate sexuality at the border, addresses how certain fears and prejudices led to the exclusion of women based on stereotypes, studies how Japanese women once perceived as wives upholding heteronormative patriarchy later became excludable due to fears about racial changes in society, shows how race and class influence the way sexuality is policed at the border, and describes how rape is used to uphold exclusionary nationalism and fortify social boundaries within the U.S. throughout the chapters, Luibhéid argues that the US immigration control system has constructed sexual identities through their exclusion of certain categories. By trying to proscribe people with behaviors that are either the norm or deviant, they have contributed to forming the very identities and categories they sought to regulate.


The articles collected in the *Queer Migration* anthology follow narratives of LGBTQ immigrants as they flee their home countries, enter into the United States, try to form a space/home for themselves, and deal with the stigmatization that often follows immigrants and those who identity as LGBTQ. The themes of violence, transnationalism, and identity were central in this collection alongside sexuality and immigration. The transition of the United States immigration system from the Immigration and Naturalization Services, INS, to Immigration and Customs Enforcement, ICE, and how all encompassing that apparatus has become was also highlighted in this book. This work is important to borderlands history because it explored topics not typically addressed together, sexuality in the history of immigration and vice versa. It shows how LGBTQ immigrants were and are shaping spaces in borderlands communities throughout the United States.


In “Environmental Change in Colonial New Mexico” Robert MacCameron argues that contact between the Pueblo peoples and the Spanish ushered in a Columbian exchange of peoples, plants, animals, and germs as well as material culture, political, social, and religious ideas. This contact profoundly shaped indigenous peoples and the landscape, but also altered the colonizers worldview as well. The Spanish contributions that had the most effect on the land
were grazing animals, metal axes, orchards, kitchen gardens, and spring wheat. These quickly degraded the land, and altered indigenous subsistence patterns by allowing a source of food without the necessity of migration.


In *Sweet Tyranny* Mapes explores the links between the creation of a migrant labor force, the rise of industrial agriculture, and the development of American imperialism through Kansas’s sugar beet industry from 1899 to 1940. She argues that the sugar beet industry altered community, class, and race in Kansas because it brought in migrant labor and relied on large factories. The sugar beet industry also influenced how Americans thought about immigration and imperialism. At the turn of 20th century, the U.S. had expanded its empire into Cuba, Puerto Rico, and the Philippines, creating competition between domestically and internationally produced sugar. Industrialists and growers lobbied Congress in order to achieve protection for their sugar as well as to influence immigration laws. Specifically, the sugar beet industry wanted the door to remain open between the United States and Mexico to allow migrants mobility.


In *Governance and Society in Colonial Mexico* Cheryl Martin examines class, ethnicity, gender, political subordination and the process of governing and leading in order to understand social relationships and governance in Chihuahua in the 1700s, with a focus on Villa San Felipe de Real. Martin argues that by studying Chihuahua in the 18th century scholars can learn broadly about frontier society, the relationships between people, and colonial Mexico. Of particular importance within Villa San Felipe are the mechanisms of control. Elites showed their power through rituals and tried to portray a sense of elite hegemony and control. Martin shows that dynamics were more complicated on the ground as indigenous peoples used their labor as tools to negotiate and create their own control.


Oscar Martinez highlights the uproar surround the proposal in 1978 of a fence that would separate El Paso and Juarez that the newspapers began calling the “tortilla curtain.” The proposed fence had razors sharp enough to cause physical harm, potentially severing fingers and toes, to those who tried to climb it. Border scholars took to the streets to survey citizens and they found that far fewer people supported the plan than the media had reported. The fence went up, but with a revised design.


Oscar Martinez published *Ciudad Juárez* as an updated version of his book *Border Boom Town.* In *Ciudad Juárez* Martinez argued that the U.S.-Mexico borderlands are economically, socially, and culturally connected. He focused on Juarez and El Paso. He showed that they are sister cities and have always been intricately bound even as they are divided by a national border, increasing militarization, and vastly different standards of living.

McDonald’s “Intimacy and Empire” explores the role of African peoples in Colonial New Mexico. She argues that African and indigenous peoples intermixed through marriage throughout the colonial period. Further she explores how the Spanish *casta* system of racial stratification placed African and indigenous populations below the Spanish and cast them as laborers and slaves.


In *Fevered Measures* John McKiernan-González tracks the changing medical and political frameworks that public health services used to confront the threat of diseases and the implications those frameworks had in the borderlands. He argues that public health scares from 1848-1942 created a medical border. This medical border did not necessarily align with the physical international border, however its main loci centered on borderlands communities like El Paso, Laredo, and Eagle Pass. The medical border brought together medical professionals, politics, and borderlands peoples which led to tensions over how to manage borderlands communities in times of health scares as well as issues of identity and citizenship. McKiernan-González further argues that the medical border made people articulate their national and ethnic identity in ways that was not necessary in the past, and that the medical border separated citizenship into either American or Mexican. The U.S. Public Health Service necessitated the articulation of citizenship and identity, and they created differential medical treatment based on those designations as well as race and class.


Meyer wrote *Water in the Hispanic Southwest* to explore the role of water in the arid region of the North American Southwest and how it gave the region its unique character. He argues that water shaped society and the landscape in the Southwest. No where else in the Spanish Americas were there such tensions, power struggles, and legislation created over a national resource like water. He also argues that the Spanish brought with them a form of acculturation for the land that he called “ecolturation.” They diverted water sources to fit their need, but these changes to the land resulted in perceivable and lasting impacts on the landscape of the southwest. Water shaped relationships between indigenous peoples and the Spanish and determined where people could settle. Eventually legislation of water rights granted or limited access to water and created inequities between those who had access to water and those who did not.


During the Mexican revolution a pattern of revolutionary participation in La Laguna emerged that was based on the natural cycle of the seasons and the production of cotton. Meyer’s contribution to the historiography with “Season of Rebellion” is showing that nature played a role in mobilizing the masses. The cycle of revolution began in the fall after the harvest when workers had free time to organize. In the spring mobilized workers could fight battles. The early
summer was spent sowing seed and tending crops. In the fall the cycle would begin again. Revolutionaries like Villa understood these cycles and used them to recruit workers.


In *Undocumented Lives* Minian argued that migrants often face a situation where they do not belong in their home community or their destination, belong “neither here nor there.” To uncover the changes in policy and rhetoric that contributed to that feeling, Minian studied the lives of undocumented migrants and the family members they left behind, the economic situation in Mexico and government reaction to migration, and the changing policies in the U.S. and the applications in the borderlands. Minian argued that immigration enforcement in the borderlands have not been successful because policymakers never took the time to understand the impetus behind migration or the desires of migrants.


In *Global Heartland* Miraftab looks at global migration trends caused by U.S. foreign intervention and the capitalist economic system by following migrant patterns into Beardstown, Illinois from specific sending countries and communities in Africa and Mexico. Miraftab sought to understand why migrants left, how they maintained familial and material ties, and the effects of migration on both sending and receiving communities. Miraftab argues that because of the global capitalist system the fate of these towns are inextricably linked. For Miraftab it is these transnational connections that facilitate the creation of a sense of self, humanity, and even belonging for migrants in Midwestern towns.


In this article Molina outlined the history of the racialization of medicine through three periods of contention between Mexican migrants or Mexican American U.S. citizens and the medical field: the typhus scare in 1916, the Bracero Program, and recent medical deportations. In this way Molina shows how the discourse of medicine became more powerful through the 20th century and created negative stereotypes that have informed ideas about race and public health. For example, this can be seen in the common misconception in the early 1900s that all Mexicans needed to improve their hygiene during the typhus outbreak while no one bothered to regulate living conditions on farms that was the root cause of the outbreak and spreading of the disease. This article was written for an audience of doctors, nurses, and members of the public interested in public health. It serves as a critique of modern and historical practices that were and are culturally insensitive and based on stereotypes.


Molina argued in *Fit to Be Citizens* that the policies and rhetoric used by public health officials in Los Angeles targeted Chinese, Japanese, and Mexican residents as the source of poor sanitation and disease and created a barrier to social citizenship. Public health officials’ rhetoric at the local level defined racial categories and assigned ideas about cleanliness and social membership based on assumptions about cultural practices and biological differences. The
disparaging discourse not only used people of color as a scapegoat for Los Angeles’ public health issues, but also masked real problems of malnutrition, lack of medical care, and poor sanitary infrastructure.


In *Border Dilemmas* Mora highlights the ever-changing meanings of race, citizenship, and national identity formation in the space along the U.S.-Mexico border. The book follows the towns of Las Cruces and La Mesilla as the border between Mexico and New Mexico is negotiated with the treaty of Guadalupe Hidalgo in 1848 and later reworked by the Gadson Treaty in 1854. Mora explores how race and citizenship were created in these specific places in relation to who and what occupied their surrounds. He documents how often the things that make citizenship are blood, race, papers, and performance of ones perceived role. Further, Mora analyzes how the built environment and the claiming of community spaces like churches enforces notions of identity, race, and citizenship.


From 1848 to 1910, the frontier along the northern edge of Mexico and the southern edge of the United States slowly transformed into a border. Juan Mora-Torres argued that as national power increased and began regulating commerce, migration, and the people living and working in the borderlands, Nuevo León not only became a border city, it became the core of capitalist development and the center of state formation.


In *The Injustice Never Leaves You* Monica Muñoz Martinez focused on how state violence and vigilante justice went hand in hand in early border policing efforts. Texas Rangers, state police, the military, and Anglo residents targeted ethnic Mexicans as threats to the Anglo domination in the borderlands. These institutions informed the creation of the Border Patrol and their methods of policing. Additionally, Muñoz Martinez argued that state institutions and people who document history were complicit in covering up narratives of violence in favor of celebratory tales of taming the west and glorifying agents of state violence. In the face of incredible violence and policing, ethnic Mexicans in the borderlands have resisted the violence, kept records, and shared oral histories that counter the official narrative.


In *Urban Indians in a Silver City* Murrillo examines the relationship between the Spanish and the indigenous populations of Zacatecas. Unlike previous authors, Murrillo is able to uncover more of what indigenous people were doing on the ground; how they formed their communities and how they maintained their indigenous identities all the while working the colonial system. Murrillo argues that living in towns, participating in Spanish legal institutions, working in a monetary system, and working in mines did not lead to acculturation, rather it enforced ethnic cohesion among indigenous peoples. Further, the dual barrios, later towns, developed at the same time with parallel institutions like churches and cofradías that provided opportunities for leadership among indigenous peoples. In some ways the Spanish population
had to adapt to indigenous populations, making all decrees in Spanish and Nahuatl, which was the “lingua franca” of the multiple indigenous populations. Incorporation of some Spanish customs did not mean losing culture, but lead to the ability to pick and choose customs, while maintaining other facets of various indigenous cultures, which created a multilayered indigenous identity in Zacatecas.


In *Power Lines* Andrew Needham argues that environmental change, postwar growth, and demand for electricity led to the exploitation of people on the edges of metropolitan areas like the Navajo reservation that supplied Phoenix with electricity. *Power Lines* places the Colorado Plateau as the center rather than peripheral to the story of urban sprawl, changing political and social structures due to electricity, and environmental changes in the southwest. Needham also draws conclusions linking metropolitan development to indigenous underdevelopment as the resources extracted from the Navajo reservation benefitted Phoenix businessmen and middle class while also creating urban centers of poverty and degradation of the land with little monetary benefit for the Navajo.


Mae M. Ngai’s *Impossible Subjects* traces how from 1924 to 1964 the United States created a restrictive migration system that labeled many migrants, whose labor was and is an integral part of the U.S. economy, alien and illegal. This system created a group of people whose existence was at once necessary and legally impossible. These “impossible subjects” were viewed and treated as second-class citizens and excluded from national belonging. However, migrants in this position claimed social and cultural belonging by forming ties in communities and across national borders. *Impossible Subjects* adds to the historiography by exploring how the restrictive immigration laws shaped the nation both racially, by cementing racial hierarchies through which populations could enter the United, and spatially, by emphasizing land borders as the new locus of migration and subsequent surveillance. Impossible Subjects argues that the relationships between migrants, the state, and society that shaped the modern nation.


*Barrios Norteños* follows Mexican migration into the Midwest, St. Paul, Minnesota specifically, throughout the 20th century. Valdés saw Mexican migration to the Midwest as part of a global system stemming from three eras: the Spanish conquest, the industrial revolution, and globalization of a capitalist push for labor in the 20th century. Valdés argues that even as Mexicans adopted the English language and consumer patterns of typical Americans they never achieved equality. The barrios Valdés describes offered a remedy for the discrimination and social isolation that stemmed from being labeled as inferior in the United States’ racial system that functioned as a black/white binary.

Daniel Nugent looks at the history of Namiquipa from the 1770s to the 1980s to explore how popular ideology overtime has crafted a sense of community and ties to the land and how these ideologies have emerged in relation to the state. Using the two centuries to frame his argument allows Nugent to complicate other celebratory narratives of the revolution and the official history. Further, *Spent Cartridges of the Revolution* adds to the gap in the historiography of Chihuahua since the revolution and complicates Friedrich Katz argument that serrano communities’ historical consciousness and communities developed the way they did because of their role in civilizing Mexico’s northern frontier. Nugent shows how Namiquipan’s identity and ideologies have continued to be shaped by their historical and more recent roles in relation to the state and especially by their ties to the land. For the people of Namiquipa, these ties to the land are sites of constant struggle. The relationship with the land in the past and Nugent’s present, formed the basis of their communities, represented resistance to state power and capitalism, and fostered a sense of independence in the control of their labor and production.


Smeltertown, or Esmeltia, was an ASARCO company town on the edge of El Paso. The Mexican Americans who called Smeltertown home lived there for generations until an environmental crisis, poisoned water, forced residents to leave and the community was razed. In this narrative Perales uses oral histories alongside archival evidence to argue that place shapes people’s lived and remembered experiences. She analyzes international trade, national economic growth, migration, and issues of class, race, and labor physically situated in the borderlands between the United States and Mexico and how these factors shaped the lives of the Esmeltianos and played out through the buildityung of the community, construction of the Esmeltianos’ identities, and the destruction of the physical place that lived on through memories. *Smeltertown* is personal for Perales’ whose family one lived in Smeltertown. Monica Perales weaves a compelling history with historical documents, testimonies, and personal experiences.


Charles Piette uses a narrative style to tell the history of the earliest Franciscan missionaries to make their way north from Mexico in his article “Missions of Colonial New Mexico.” Piette shows how missionaries often accompanied explorers like Vasquez Coronado and Juan de Oñate, encountering the violence and uncertainty of the frontier along the way.


Radding wrote *Landscapes of Power and Identity* to compare two colonies within Spanish America that were imperial borderlands as well as ecological borderlands. She chose the arid desert of Sonora and the forests of Chiquitos to explore the human relationship with the environment over time. Radding explores the way that cultural and ecology have a reciprocal relationship. She argues that people change the land based on their culture, and their cultures are shaped by their physical and natural environments. As colonies on the periphery of the empire,
where Spanish colonists, religious orders, and indigenous peoples intersected, Chiquitos and Sonora provide Radding with the location and social components to study environmental change, ethnic interaction, and politics. Radding argues that the environment shaped the form colonial life took in the Spanish Americas and that the Spanish and indigenous peoples living in Sonora and Chiquitos also shaped the social and ecological landscape that emerged in these borderlands.


Andrés Reséndez discusses indigenous slavery in *The Other Slavery: The Uncovered Story of Indian Enslavement in America* linking systems of enslavement and forced labor to 20th and 21st century human trafficking. Reséndez argues that the system of indigenous slavery was larger than scholars have thought. To make his argument, Reséndez uses a broad definition of the “other” slavery that is characterized by four traits: forced capture or removal, limited or no mobility from place of work, the use of violence and coercion, and little or no pay for work. This definition encapsulates many forms of labor such as those enslaved due to captive taking and exchange, people who worked under the encomienda and repartimiento systems, and those enmeshed in the systems of convict leasing and debt peonage. *The Other Slavery* argues that historians should not overlook this system of slavery as it has profoundly shaped relations between indigenous and European societies across space and time and the labor patterns and race relations of the Southwest.


Reynolds and Didier use the case study of Postville, Iowa to map the changes in demographics as a large kosher meatpacking plant came to town, connected Postville to global flows of migration, and made the small town the center stage to the immigration debate after an ICE raid in 2008. At first interactions across ethnic boundaries were rare, but soon “cultural brokers” such as church and community leaders encouraged interactions at churches, at school events, and local events that formed social ties across ethnic groups creating what the authors argue was an “uneasy status quo.” The status quo was shattered by an ICE raid when residents of all ethnic backgrounds found themselves at the center of the immigration debate. The authors also argue that the economic success of both sending and receiving communities are beholden to the migrants that send money to families in communities of origin, while at the same time money from migrants living, working, paying taxes, and shopping in rural areas is often keeping the town afloat. In both cases, transnational alliances making the communities they connect stronger.


Rosalind Rock shows that women had avenues of legal recourse and often took their grievances to the courts in colonial New Mexico. Women filed complaints against their husbands with alcalde mayores and with governors, inherited goods and property from their parents, and if widowed, women inherited half of the household. Rock’s analysis of women’s rights in colonial New Mexico works against the stereotype that women had no power, but also highlights some of
the limits of women’s rights as well. For example, women could not run an estate without her husbands’ permission and everyone still viewed single women with suspicion.


In *Abrazando el Espíritu* Rosas presents readers with a transnational and social history of the Bracero program that brought laborers from Mexico to work in agriculture from 1942 to 1964. Rosas pays particular attention to the women and children who were left behind as husbands, fathers, and brothers left for months on end and what they did to survive in between the meager remittances and the long stretches of their loved ones’ absence. Families and workers created links to each other across space and time through sending pictures, audio recordings and songs, and through love letters that were often censored by the government. This narrative shows the far-reaching affect of the state into the daily lives of people living and working in the borderlands, but it also shows how Bracero families confronted the border through the people, things, and ideas that are constantly flowing through it and by asserting a sense of mexicanidad that transcended the border.


In her comparison of the legal systems in colonial New Mexico and New York, Deborah A Rosen shows that while women in New Mexico still lived under a patriarchal system that limited their power, Spanish civil law system guaranteed them more rights and protections than England’s common law system practiced in New England. Her arguments work against assumptions of Spanish law being overtly patriarchal with Spanish men controlling all aspects of women’s and children’s lives, as well as that of English law supporting the individual more than other forms of law. Under Spanish civil law, women in New Mexico were guaranteed inheritance, often in the form of a dowry, they could own property, they inherited half of their married estate if they were widowed, and the law had protective measures that tried to limit the coercion of women to sell their property.


*New Mexico: A History* is an accessible, narrative work that overviews the history of New Mexico. Sanchez, Spude, and Gomez seek to situate the history of New Mexico in a global context by looking at migration, imperial powers, and changing laws, religion, and technology over time. The history follows landmark events in New Mexico’s history such as European expansion into the area and the Pueblo Revolt, but place its transition from frontier to modern state as occurring after WWII as it became central to the US’s wartime technology apparatus.


In *The Mobility of Labor and Capital* Sassen criticized the tendency of the U.S. to try to solve problems in “third world” countries by giving foreign investment without critically analyzing the affects of U.S. intervention in those places. She argued that not only poverty and poor economic situations created a migrant labor force, but that the creation of that labor force...
was a long process with many contingencies. First, global capitalism arrived destroying traditional patterns of work such as subsistence farming and for women the tradition domestic work or work for local markets. No longer able to support their traditional way of life, men and women sought wage work in commercial agriculture or factories such as maquiladoras throughout the 20th century. Second, this wage work brought people into contact with goods being produced almost exclusively to be sold in the United States, which created links between the U.S. and those countries. For Sassen, it is the combination of these links, the destruction of traditional work, and the local factors like war, poverty, and economic instability that encourages migration across borders.


In *Ranching, Endangered Species, and Urbanization in the Southwest* Sayre made the case that the battle between ranchers and conservationist to make the Buenos Aires ranch in the Alter Valley of Arizona a National Wildlife Refuge was a largely symbolic battle and looks at the three types of nature at play in the narrative: the physical natural world, how people imagine nature, and nature that represents the coming together of the environment, ideas, and human activity. By exploring the different types of nature alongside the various ways value is assigned to nature, Sayre argued that the environment did not factor into the battle of Buenos Aires and that outside forces like the market and state bureaucracies shaped the environment.


Tatiana Seijas analyzed Asian slaves in colonial Mexico in the 1500s and 1600s in *Asian Slaves in Colonial Mexico*. Slaving in Asia came on the heels of European imperial exploration in the area and increased Chinese migration around the world. In terms of global slavery, the focus has been on the Atlantic and Seijas adds Pacific Ocean slaving routes linking the Asian mainland to the Philippines and the Americas. Seijas argues that the story of “chinos,” or Asian slaves, has been left out of the narrative of colonial Mexico and that the addition of their stories links Mexico and the pacific, expands the notion of borderlands, reworks the notion that slaves in colonial Mexico were either indigenous or of African descent, and further complicates the Spanish crowns’ delineation of an indigenous designation which carried implications for slavery. As such *Asian Slaves in Colonial Mexico* provides insight into the construction of identity and the reach of the Spanish Crown into its distant colonies affairs.


In *Stranger Intimacy: Contesting Race, Sexuality, and the Law in the North American West* Nayan Shah builds off the work of Mae Ngai, Peggy Pascoe, and Margot Canaday to explore the relationship between citizenship, sexuality and immigrants from the 20th century to WWII. Shah uses the law as her analytical lens to scrutinize the social, economic, and political outcomes fostered by global capitalism and migration. Shah traces how as the west grew in population it tried to promote the idea of society based on heteronormative sexual relationships and nuclear families. This ideal cast in its opposition the transient migrant laborer, often made up of south Asian men, who were portrayed as dangerous to white male workers and white females. Shah uses laws, court documents, testimonies, and other archival records to show that the
boundaries and interactions between “settlers” and migrants and white people and racialized others were quite complex and constantly changing even as laws and social stigmas tried to enforce them.


In Spanish Government in New Mexico, Marc Simmons added an analysis of New Mexico’s political administration, which filled a gap left by previous historians who had focused on the role of the military. Looking primarily at the last 50 years of Spanish rule, Simmons shows how the administrative systems of laws and appointed officials worked alongside the military and the church to structure society.


El Paso with its dry climate and “immune native population” fit the bill as the perfect destination for middle-upper class, white health seekers infected with tuberculosis. As workers in households of the sick and sanitariums, mostly women, began contracting the disease doctors pushed back against the idea that the white men infected the Mexican or Mexican American laborers. They began to blame the spread of disease on poor living conditions in the south side of El Paso and Juarez for those laborers who crossed the border to work. Sinclair’s work analyses the changing ideologies that influenced perceptions of how race, gender, and class affect health and sanitation along the U.S.-Mexico border.


Paul Spickard’s goal in writing Almost All Aliens was to propose a paradigm shift in immigration history that challenges old ideas of a northeast bound European model of immigration. The paradigm shift pushes back against the immigrant assimilation model that focuses on white European immigrants arriving to the United States through Ellis Island and explores immigrants from all places and all racial and ethnic backgrounds. Scholars of ethnic studies have laid the foundation for the paradigm shift that Spickard uses to build his argument that race, not culture change is most important issue in immigration history. The Ellis Island style immigration leaves no space for the analysis of how race influences immigration histories. Spickard’s final goal is to dispel the myths behind many celebratory narratives of immigration history in hopes of presenting readers with a clear picture of the realities and consequences of immigration to North America over time such as decimation and subjugation of Native peoples.


St. John argued that although the international border between the U.S. and Mexico existed, it did not hinder ranchers from using either side in the late 1800s as ranchers brought their cattle to either side of the border to graze. However, by the early 1900s policies enacted on both sides of the border made it harder to freely cross back and forth with cattle. For example, ports of entry on the U.S. side and the requirement of citizenship in Mexico to own land near the
border limited access to cross border grazing. The ranchers in the area created a “transnational ranching landscape” by adapting to the situation and maintaining cross border ties.


St. John outlines the development of the western U.S.- Mexico border from its inception after 1848 as a line that existed only in peoples imaginations to a place denoted by physical barriers and extreme state power. The book follows the economic development of the border as railroads brought in American capitalists with mining or ranching interests. St. John contends that it was around the time of the Mexican Revolution that the border became increasingly solidified with Mexico and the United States building fences and implementing increased immigration and customs systems, monitoring who and what passed through the border. In less than one hundred years, the border has drastically changed both physically and what it means for the modern nation states of Mexico and the U.S.


Stern analyzes how public health became a powerful extension of the state to control bodies and populations during the time of eugenics. Buildings, boundaries, and blood became sites for colonialism and contributed to nation building. Militarization of the border increased during this time to enact the humiliating procedures of stripping and disinfecting low class Mexican workers crossing the border. Health workers and scientists promoted the ideologies of keeping home and the nation “clean” and “pure.” The military became involved in demolishing places and vaccinating people in El Paso. Stern uses these examples and others to show how bodies and spaces were increasingly controlled and defined based on ideologies of cleanliness and eugenics and enforced by scientists, middle and upper class society, and the military.


By adding an exploration of the regional economy in colonial New Mexico to the historiography of cross-cultural interactions, Heather Trigg argued in “Ties that Bind” that economic processes furthered integration of diverse peoples in the colony through exchanges that occurred at the household level. The regional economy also intertwined the colony with the empire as New Mexico forged economic relationships with areas of Spanish rule such as Mexico and Florida. Trigg traces how the social and economic interactions between the European colonists and indigenous populations in New Mexico furthered colonization.


Samuel Truett wrote *Fugitive Landscapes* to explore the ways states, entrepreneurs, and corporations tried, but failed to contain and control the borderlands and subaltern power. Previous scholars had been writing about the region as if it had been created separately. These narratives hid cross-border cooperation and the histories of people who belonged to both. Truett argued that businessmen in Mexico and the US hoped to make connections across the border that would tame the “wild and fugitive landscape,” bringing both countries wealth and modernity. However, both nature and human action challenged domestication of the borderlands.

In *Proletarians of the North*, Vargas follows Mexicans and Mexican Americans recruited from cities in Texas such as El Paso, Laredo, Fort Worth, and San Antonio as they moved to the Midwest. Vargas sees the roots of these movements as the capitalist development of Mexico that destroyed subsistence farming and created the necessity of wage labor and migration, processes that were further compounded by the Mexican Revolution. Ethnically Mexican communities, which Vargas terms colonies, formed within Detroit and throughout the Midwest. These communities were never completely Americanized due to reinforcement of Mexican culture through new migration or return migration to the borderlands. Racism and discrimination prevalent in times of national strife such as WWI and the Great Depression and the general acceptance of eugenic ideas targeted members of the Mexican communities. They responded by forming strong ties through organizing within the community, forming churches and mutual aid societies, and creating industrial workers organizations.


In *River of Hope* Omar Valerio-Jiménez analyzes how the conquest of the delta region of the Rio Grande by three nations, Spain, Mexico and the US, over the course of 150 years ushered in change, continuity, and resistance as the states worked to control the area and the lives of the *fronterizos* living in the borderlands of Texas. Even with the hardening of borders in the late 1800s, people living in the borderlands maintained economic ties and kinship networks across the U.S.-Mexico border that destabilized the control of the US and Mexico. Valerio-Jiménez argues that over the course of the three conquests, geography, class, and citizenship shaped the emerging *tejano* identity in Texas. Further, tracing identity over time shows that identity formation is a fluid process and that Mexican Texans operated, and to some extent continue to operate in, an in-between position in the borderlands that subvert both nation-states’ power along the border between the U.S. and Mexico.


Sujey Vega expands borderlands theory in *Latino Heartland* to explore the ways metaphorical borderlands between are assigned and crossed in the Midwest. The dominant rhetoric on immigration in the 2000s placed people of color, regardless of citizenship status, outside the national belonging and created metaphorical borderlands between Anglo and Latino residents of Lafayette, Indiana. Vega argues that Latino populations were able to overcome these borders and create their own definitions of belonging by forming links with religious groups, building friendships, hosting ethnic events and maintaining traditions, and through community organizing, sports events, and participation at local public schools. She also argues that while discrimination and metaphorical borders did not disappear, exposure to Arizona’s unjust laws and meeting the DREAMers who were active in local Latino communities altered and erased the perceived borderlands in many Anglo’s minds.

“Border Chasm” explores the negotiations between the U.S. and Mexico to build an international boundary park near the Big Bend area in Texas and Mexico. Wakild argues that efforts to designate an international park failed because the US and Mexico had differing ideas about national parks, the environment, and land use. Mexico valued forest land that could be restored for easily access to everyone including farmers, scientists, urban workers, and average citizens. They stressed conservation over preservation. The US also employed paternalistic overtones, suggesting that their ideas of preservation and access to national parks for leisure superior. These cultural differences proved irreconcilable and an international park never materialized.


Evan Ward wrote *Border Oasis* to explore the ways foreign relations between the United States and Mexico as well as development shape the borderlands region of the Colorado River Delta. He traces how southern Arizona and Mexicali, both peripheral to their respective states, developed agriculturally and how those developments influenced ecological change and political actions. Ultimately Ward argues that efforts at the national, state, and local levels in both Arizona and Northern Mexico to try to develop an agricultural oasis led to ecological changes. The changes occurred fast. In less than a century exploitation on both sides of the border had created a salinity crisis that had the potential to hard plants, animals, and the regions human inhabitants. Ward further argues that this damage was not inevitable, that human choices on both sides of the border led to the ecological consequences experienced by the region.


In *Bárbaros* David J. Weber looks at pieces of Spain’s American Empire throughout the second half of 18th century and into the early 19th century to examine the ways the Spanish interacted with indigenous peoples and to what extent these actions were shaped by the Age of Enlightenment and liberal ideologies developed in Europe. While Weber cannot cover the entirety of the Spanish Americas he includes relationships with Comanche and Apache on Spain’s northern frontier as well as Pampas and Araucanians in South American among others. Weber discusses the ways the Spanish sought to “civilize” the “barbarian” indigenous peoples through religion and trade. However, negotiations often erupted into warfare and violence. Weber argues that ideas from the enlightenment brought changes to social, cultural, and economic makeup of the communities the Spanish interacted with, but when local indigenous power challenged the Spanish they resorted to violence not enlightened ideas.


David Weber explores the various locals of Spanish Empire in North America including New Mexico, Florida, Texas, and California in *The Spanish Frontier in North America*. He argues that interaction among diverse peoples for resources explains the differences among these places, and that authors should not ignore Spain’s profound influence on North America. Weber
sees the borders of Spain’s power in North America as frontiers, or zones of contact, where cultural interaction and contestation of power occur that continuously refashion the dynamics of the frontier.


In Corazón de Dixie Weise argued that the U.S. South represented a borderland because it represented a space where people meet and have connections that span across national boundaries. Weise followed case studies of mobility and settlement of ethnic Mexicans and the racial ideologies they encountered as Southerners encountered Mexicanos for the first time in living memory. In some of the southern states, the racial divide between black and white gave Mexicanos some leeway to craft a sense of belonging and acceptance. Weise argued that there was no singular reason for migrating, no perspective that could encapsulate all of the white southerners or black southerners, and no framework for the way Mexicanos would be accepted or rejected in the South - each decision, perspective, and relationship were formed in locally specific and contingent ways.


In Dreaming of Sheep in Navajo Country Marsha Weisiger argues that differences in culture shaped the way the Navajo and New Deal officials understood the environment. The Diné, the name Navajo people call themselves, linked land and livestock to a spiritual understanding of the environment. For example in times of drought they used ceremonies and prayer alongside practical measures like slaughtering more goats to subsist and appease their deities and bring about rain. New Deal officials rooted their environmental understanding in science and technology. Each group never fully understood how the other’s system of knowledge, or how they perceived the environment, and this led to the catastrophe of livestock reduction and a perpetually degraded environment.


Michael Welch traces how laws passed in the 1990s influenced the growth of an immigration prison complex in Detained. Welch argues that the Illegal Immigration Reform and Immigrant Responsibility Act and the Effective Death Penalty Act both passed by Congress in 1996 gave the INS unprecedented power over immigration cases. In many cases, immigration violations no longer needed judicial review to convict, detain, or deport. Further, Welch shows that these laws had adverse effects on immigrants, their families, communities, and overall society as well as leading to the growth of the immigration jail complex.


In Law and Borders of Belonging in the Long Nineteenth Century United States Barbara Young Welke used the an analysis of the law in the long nineteenth century, from around 1790 through the 1920s, to show how the celebratory narrative of equality in the United States after the Revolution was tempered to mean only abled, white men. The boundaries of inclusion and exclusion, of who received personhood and citizenship and therefore belonged in the nation,
Welke termed the borders of belonging. The borders of belonging excluded women, racialized others, and disabled persons. Her exploration of who wrote and enforced laws showed how abled white men crafted laws that gave them power, were the only ones allowed to work within the system, and reinforced the borders of belonging even while circumstances fundamentally changed such as with the abolition of slavery and inclusion of black men as citizens.


In *Roots of Dependency* Richard White looks at the Coctaw, Pawnee, and Navajo nations and analyses change over time to their subsistence patterns. White builds off the work of dependency scholars who argued that Europeans often depleted natural resources, exploited labor, and altered traditional patterns of subsistence that led to dependency on foreign markets. He also incorporated ideas from those studying world systems analysis who argued that as the world became connected into a global capitalist society peripheries supplied labor and products to the center that accumulated the capital, in this system the center developed while the peripheries remained underdeveloped. For centuries indigenous nations had been living off the land and developing techniques to maintain their lifestyle. As European colonizers moved west and encountered these indigenous groups, there were vast changes to their culture, politics, economics, and the environment. Ultimately, White argues that it was the push to bring indigenous resources, land, and labor into the market economy that altered the environment to the point where it could no longer sustain indigenous peoples needs, which led to their dependency on the Anglo economy.


Michael Wilcox makes three historiographical interventions in *The Pueblo Revolt and Mythology of Conquest.* He works against earlier works written on the Pueblo revolt often paint the Pueblo peoples as the aggressors, studies the persistence of indigenous peoples in the face of encroachment and exploitation of European colonizers instead of their disappearance, and centers the idea that abandonment as a form of resistance lowered the numbers of indigenous peoples in New Mexico, not simply disease. Wilcox fuses history, cultural anthropology, and archaeology to study boundaries and mythology as a way to answer the call of Eric Wolf’s interdisciplinary approach of uncovering histories of people few traditional written documents.


John D. Wirth wrote *Smelter Smoke in North America* to fill a gap in the historiography: no one had written an environmental history with a continental approach looking at sources from Canada, the United States, and Mexico. Wirth looks at cross border regionalism and how environmental issues like smelter smoke played a role in creating laws and international procedures. He is also concerned with how business and public environmental policy intersected in North America. To explore these issues, Wirth looked at the Trail Smelter Dispute that pitted industry against agriculturalists and residents of nearby towns. He argued that smelter industries thought and practiced continentaly since the late 18th century and only recently have government organizations developed public policies across borders to protect the environment. Further, the
laws and policies put into place, like the Clean Air Act and the establishment of the EPA, often protect human health not necessarily the environment.


In Rights, Deportation, and Detention in the Age of Immigration Control Tom K. Wong argues that along with the age of international migration comes the age of immigration control apparatuses. The structure of immigration control are a product of the desire to maintain national sovereignty, but are also shaped by institutions and politics within the United States. Wong calls the ever increasing immigration control apparatuses of ICE, Border Patrol, and Homeland Security as well as detention centers, private prisons, and jails working with the state the immigration-industrial complex. He links the expansion of the immigration-industrial complex to increasing international migration.

Latin America Annotated Bibliography

20th to 21st Century

Latin America:


Lyman’s edited collection showed how physical bodies could hold significance for memory and how heroes and martyrs “live on” long after their death. Johnson argued that Catholicism, conquest and colonization, and the complex mixture of cultures in Latin America alongside continued economic and social injustices shape the importance of leaders’ bodies and their memory. Further, in times of crisis, memories of leaders are reworked and revitalized in order to make a statement about current circumstances.

Mexico:


In The Last Caudillo Buchenau argues that place and the past, growing up in Sonora and coming of age during the Profiriato, shaped the man and ruler Obregón would become. As the “last caudillo” Obregón was the last president to garner popular support based on military successes during the Mexican Revolution and charisma. He also set the stage for his successor, Plutarco Elías Calles, to found the political party that became the Institutional Revolution Party, PRI, and shape politics in Mexico into the 21st century. Buchenau also argues that history has judged Obregón’s shifting ideals and few social reforms cynically.

Grey and Woodrick explore the symbiotic relationship between Villachuato, Mexico and Marshalltown, Iowa. In Marshalltown, the meatpacking industry relied on migrant labor, which in turn fueled the housing market, local groceries, and schools. Remittances from migrants built churches, homes, and schools in Villachuato. They argue that these towns were “sister cities,” meaning that due to migration and remittances if one town flourished economically, so did the other.


In *Imagining La Chica Moderna* Hershfield uses pictures from advertisements and movies to describe the growing consumer culture after the Mexican Revolution and how that influenced women. Although only some women in Mexico could afford many of the products in the ads, Hershfield claims that the ideological underpinnings were still valid even if the readers could only imagine themselves following the advertisements. She uses visual culture to draw lines between identity formation and national building. Hershfield argues that at the same time that there were gradual openings for women in the labor force, the dominant ideology pushed women back into the home to nurture the new generation of Mexican citizens, and that it was through this consumer culture that women and by extension Mexico became modern.


Knight outlines the cultural program during the Mexican Revolution that focused on anticlericalism, socialist education, and a focus on physical hygiene and curtailing vices in his article “Popular Culture and the Revolutionary State in Mexico, 1910-1940.” However, in rural and traditional communities anticlericalism and socialist education were rejected. At the same time U.S. culture spread into Mexico. Knight argues that along with the pushback from traditional communities and pervasive U.S. influence, capitalism and the increasingly industrialized economy largely determined the failure of the revolutionary cultural program.


Lomnitz puts a twist on the traditional Mexican Revolution historiography with *The Return of Comrade Ricardo Flores Magón.* The monograph tells the story of the middle class academics coming to age during the rule of Porfirio Diaz who formed the Partido Liberal Mexicano, PLM. Lomnitz does not see peasants as the main purveyor of the Revolution; rather, he argues that the ideology of the revolution came from the PLM and its journal, *Regeneración.*


Mattiace analyzed how collective action in Chiapas was influenced by culture and an indigenous identity by focusing primarily on organizing in Tojolabal Maya communities active in the Zapatista movement. Mattiace argued that the main requests of indigenous communities were autonomy and the hope to order themselves with traditional methods. Mattiace complicates this
argument by asserting a definition of “traditional” to mean ever-changing according to community needs.


Purnell argues that the two groups fighting in the Cristero Rebellion (1926-1929), the agraristas and cristeros, were formed through their local experiences and their political identities. She challenges historical works that say the Cristiada was not a popular movement by showing how peasants were at the base of both the agraristas and cristeros, and she complicates the idea of a homogenous peasant experience by showing how various local experiences tended to create agraristas or cristeros.


In *Myths of Demilitarization* Rath tracks the military’s uses of violence from 1920 to 1960 and shows that although revolutionary leaders adopted a rhetorical call for demilitarization after 1920, the army remained a powerful tool of the government. The army was used to control society, but it also shaped national politics as officers gained political positions even as the state moved to a civilian government. Rath’s arguments challenge the notions that the revolution stabilized and demilitarized Mexico and that Mexico was unique among Latin American countries during the Cold War in that it did not have a repressive military regime. Instead Rath argues that the state and army grew together after 1940 with the PRI.


Scholars have portrayed the Yucatán as a place with tremendous change for women’s rights and feminism during and after the Mexican revolution. In *Gender and the Mexican Revolution* Smith argues that the Mexican Revolution brought brief periods of reform and opening of spaces for women to seek justice in the Yucatán, but the new leaders had abolished these reforms by 1924. Smith crafts this argument by following the trends in courts, marriages and divorces, participation in the church, regulation of morality, and the patriarchy through the governorship of Salvador Alvarado, 1915-1918, and Felipe Carrillo Puerto, 1922-1924.


*Dissident Women* is an anthology of articles centering women’s experience before, during, and after the Zapatista Uprising in Chiapas in 1994. At the outbreak of the uprising, women published the Women’s Revolutionary Law that outlined their demands, but the authors also show that women have been and continue to advocate for political space, equality, and democracy both within their communities, sometimes fighting against indigenous male opposition to women’s participation, and within the nation as indigenous women are neglected by the state as indigenous peoples and as women.

In *Cultural Politics in Revolution* Vaughan explores four communities to show how teachers acted as intermediaries between community members and the revolutionary state and how the communities decided to use or not use the schools to shape their local identity and ultimately the national identity of Mexico. Radical socialist education began in the late 1920s under the successors of Calles and reached farther during the presidency of Cárdenas from 1934 to 1940 due primarily to his willingness to negotiate with local communities. By analyzing four distinct communities in Puebla and Sonora, Vaughan fleshed out her conclusions that socialist education remained central to the cultural revolution in that teachers created a dialogue between local society and the state and that the schools created space for community negotiations and the formation of civil society on the local level.


In *Revolutionary Parks* Emily Wakild argues that Mexico’s early national parks were revolutionary parks because, instead of the model of exclusion and inaccessibility promoted by many National Parks in the U.S., they sought to incorporate local people, respected their livelihood and claims to the land, and ushered in social reforms as well as opened space for companies to use the land. They did not try to preserve natural landscapes but promoted the intertwining of natural and cultural landscapes for the health of the nation. Wakild shows how ideas of access, use, and internalization of revolutionary parks bridged gaps between urban and rural and modern and traditional to form a new national identity.

**Caribbean**


Chase argues that women were crucial actors in the Cuban revolution from the beginning in *Revolution within the Revolution*. She shows that women began mobilizing in the 1950s under the notions of maternalism and moral authority, and that contrary to the popular revolutionary narrative of male led, country rebellions, women in the city were central to gender reform and the revolution in general.


In *Freedom’s Mirror* Ada Ferrar argues that the Cuban slave system and the sugar revolution emerged because of the Haitian revolution. With slavery abolished after the revolution, Cuba emerged as the premier sugar producer that was maintained through slave labor. Ferrar shows that Cuban elites used the Haitian revolution as an excuse to expand slavery after 1791 and after 1811 to continue using slave labor as others promoted abolition. Enslaved peoples also used the Haitian revolution as a way to think about the future and potential freedom.
Central America


In *Guatemaltecas* Berger explores how women became more active in organizing first as protesters and then through policy work after the worst years of repression and the installment of a civilian president in 1986 in Guatemala. She focuses on women organizing within political systems, which left out women’s organizations considered subversive by the government.


Binford argues that those who cover atrocities like the El Mozote massacre, such as reporters and human rights organizations, often do not understand peoples’ history. A lack of historical understanding leads to dehistoricization, in which communities are taken out of their social and historical context. By taking a deep look at El Mozote’s history in Binford seeks to correct narratives of the massacre that lack context and sought only to sensationalize the story rather than understand the political and social underpinnings of the violence.


In *US Immigration Reform and Its Global Impact* Camayd-Freixas challenged immigration policy by using the disaster of the Postville ICE raid as a case study. While the book focuses mainly on the civil rights violations that the workers faced during the raid and subsequent mock trials, the author provides context into the migration of Guatemalans to the United States and eventually Iowa. Camayd-Freixas explores the economic and social reasons behind Guatemalan migration such as poverty and political violence in the wake of the civil war. He argues that the United States’ immigration policy, especially worksite raids, negatively impact economies on local, national, and global levels.


Foster uses oral histories of workers from the highlands of Guatemala to highlight campesino participation in the October Revolution, Oct. 20th, 1944. She argues that while the ideology behind the revolution may have come from urban middle class, the rural campesinos were the former’s popular base.


In this edited collection, Edward F. Fischer and R. McKenna Brown brought together Maya and western scholars to address the emergence of Maya cultural activism or *el moviemento maya*. The contributors explore issues related to post-cold war ethnicity, class, and racial issues in Guatemala. Language, clothing, weaving, new ways of reading and using Maya hieroglyphics, and the ways in which culture influences politics make up the content of the fourteen chapters.

Foxen studied K’iche’ Mayan campesinos from Tululche, a hamlet in southern basin in the department of El Quiche, to examine postwar mental wellbeing. She found that many people in highland indigenous communities suffer from chronic distress and anxiety that they sometimes express through fear, distrust, substance abuse, and domestic and social violence. Foxen argues that these mental health issues stem from decades of war and violence; unmet expectations from the Peace Accords; the impact of from large-scale migration; and a rise in gang violence, poverty, food insecurity, and disease, among many other factors. Foxen suggests mitigating the psychosocial effects of the aforementioned causes by supporting local leaders, offering counseling, and confronting the past by exhuming mass graves and charging leaders involved in the civil war.


Garni argues scholars have traditionally relied on the social network theory that says as migrants become settled in a place they encourage more people to migrate, which caused scholars to overlook the changing political, social, and economic conditions in sending communities as reasons for migration. Garni studied sending communities in Guatemala, El Salvador, and Nicaragua and found that while much of the migration in the 1980s was fueled by terror, instability from war caused migration in the 2000s. As remittances in the sending communities studied were mainly used for basic goods, inequities between households with migrants and those without fueled more migration.


In *Terror in the Land of the Holy Spirit* Virginia Garrard-Burnett explored what made Ríos Montt so popular that he was able to commit genocide. She argued that more often than fear and coercion, it was complicity and consent that allowed atrocities to occur. In Guatemala, self-interest and ignorance gave rise to power that allowed Ríos Montt’s military apparatus to commit genocide. Montt framed the violence as the morally right thing to do for the New Guatemala, and with the help of Reagan and evangelicals in the U.S., Ríos Montt’s viewpoint gained legitimacy in some international circles even as human rights observers continued to document and share information on atrocities.


*A Century of Revolution* is a compilation of articles that address the revolutions and counterrevolutions that occurred throughout Central and South America in the 20th century with the goal that future historians will see this period in Latin America as a “distinct historical period.” The authors argue that violence shaped revolutionaries and counterrevolutionaries: revolutionary groups grew out of violence and used violence to attain their goals and counterrevolutionary groups used violence to eradicate the revolutionary groups who were fighting for change.

In this article Grandin examines the Commission for Historical Clarification’s report on the internal armed conflict in Guatemala. He argues that although the report had limitations in how it could be used judicially, it went deeper than other truth commission reports to understand the causes and origins of the genocide and to document testimonies of indigenous peoples. Like the CEH report, Grandin argues the factors that led to genocide were social inequity, economic exploitation, racism, and political exclusion. Further he argues that political violence did not stem from the Cold War or modern politics, rather from structural violence that had been at work since independence.


Grandin’s *Last Colonial Massacre* used Guatemala as a case study to show how the meaning of democracy, which encompassed both social justice and liberty in the early decades of the 20th century, changed to mean simply “individual freedom.” Grandin argued that Latin America during the Cold War represented a long series of revolutions and counterrevolutions as they rocked Mexico, Guatemala, Bolivia, Cuba, Chile, Nicaragua, and other countries. The revolutions, led by people who conceptualized democracy broadly and supported the economic and social changes that it would bring, were swiftly decimated in Latin America by governments supported by the U.S. who wanted to maintain the status quo and further capitalist development. Grandin concluded that the legacy of the Cold War in Latin America were the shallow, individualistic democracies the governments implemented.


In *Fear as a Way of Life: Maya Widows in Rural Guatemala,* anthropologist Linda Green sought to understand the ways in which fear permeated everyday lives of Maya women made widows by the internal armed conflict. Green’s historical intervention not only expanded the analytical framework of gender in her analysis of Maya widows, but she also proposed the idea of “silence on suffering,” as opposed to cultural relativism, to explain the behavior of people who have experienced structural violence. Structural violence, which included exploitation, cultural imperialism, physical violence, and denial of dignity among others, ruptures familial and cultural continuity. What Green found was that cultural continuity was not a linear unchanging process; rather it has been rewoven and reworked with each generation as memory, myth, meaning, and possibilities are interpreted.


The central conclusion to Susan Jonas’s *The Battle for Guatemala* was that economic underdevelopment gave rise to powerful entities within Guatemala that were supported by the United States; both of these parties had a vested interest in destroying the rebel guerilla forces, who called for social, economic, and cultural change. Jonas analyzed all the actors in the internal armed conflict, shedding light on the silences surrounding U.S. intervention, the state terror that
was being carried out through many different channels, and the resistance from the guerillas and their supporters— all of which was framed through the lens of class, gender, and ethnicity.


Betsy Konefal traces Maya activism from the 1960s through the 1990s in *For Every Indio Who Falls*. She describes how an early pan-community activism that spanned physical boundaries, languages, ethnic groups, ideological divisions and sometimes even the racial divide between Maya and ladino split into two camps, the culturistas who sought to bring all indigenous peoples together around their race and the classistas who rallied around class, in the late 1970s. While the genocide of the 1980s nearly stalled Maya activism, the 1990s saw an emergence of a similar class/culture polarization. However, Konefal argued that there remained an active middle ground that embraced democratic class solidarity among Mayas in partnership with ladino campesinos. While Konefal demonstrates the vast diversity across time of Maya activism, her focus is on the rural experience.


Levenson details how gangs like the Maros grew out of the chaos, violence, and social, political, and economic instability during and after the Guatemalan civil war. During the civil war young men were trained to be brutal and efficient killers. After the war, they returned to a civilian population with no place for them. In many cases, gangs became like family and community. Some later migrated to cities like Los Angeles where Central American migrants formed MS-13 and MS-18. Many scholars have argued that the gangs became violent in the U.S. and brought it with them if they were deported, conversely Levenson argues that the brutality was a result of training by the Guatemalan state and the U.S. in counter insurgency methods in order to carry out genocide.


*The Maya Diaspora* looks at the transnational community of Maya that were displaced due to the civil war and through continued migration. The book explores the political and economic reasons behind the movement of peoples and argues that military and human rights pressures, growing ties between Guatemala and places of exile and migration, as well as globalization create the impetus behind migration and ensure its continuation. Loucky and Moores also argue that Mayas use migration as a tool of survival, both during the civil war and in the aftermath where continued violence and economic instability plague the country. Finally, the authors posit that migration, whether forced or voluntary or both, has been occurring forever and will not cease.


In “The Archive that Never Was” Lovell tells the story of the discovery of the archives of the National Police. During the internal armed conflict, the National Police carried out murders, disappearances, and widespread surveillance operations. When the Commission for Historical Clarification wrote them about their files, it claimed to not have any documents. The archive was accidentally discovered and has been used to uncover vast human and civil rights abuses.

In *Paradise in Ashes* Manz follows a community in the highlands of Guatemala that was targeted by the military during the civil war and its indigenous inhabitants were forced to flee across the Guatemala-Mexico border. Manz follows the community into Mexico and their return. She argues that many Mayans live transnational lives because of the refugee flight to Mexico, the current and historical migration to the United States, and the extensive social networks that connect them globally.


In *Refugees of a Hidden War* Beatriz Manz used interviews with refugees on both sides of the Guatemala-Mexico border and case studies of the northwestern highland area of San Mateo Ixtatán, the central highland Ixil region, and the lowland rainforest area of Ixchá in north El Quiché to seven consequences and areas of contention caused by the civil war; among them were human rights issues, the military presence in civilian spheres, insecure economic conditions, access to land, elections, civilian and military attitudes toward refugees, and dissent and popular resistance. Her research showed that military left lasting scars on individuals, families, and communities. Ultimately, Manz argued that the state wielded its power in order to completely wipe out all future threats to the status quo through the unprecedented level of violence, amounting to genocide, that the state used against civilian and armed insurgents alike.


In their article, Cecilia Menjívar and Leisy J. Abrego make the convincing argument that immigrants experience legal violence. Legal violence is coded in law and classifies immigrants into categories that often put them in tenuous situations. The legal violence experienced by immigrants creates feelings of shame, anxiety, and fear that can have long-term health consequences. Legal violence also limits immigrants’ ability to find security in work, housing, and education. Further, the media acts as a voice box for legal violence portraying immigrants as criminals.


In “Liminal Legality” Menjívar argues that undocumented immigrants occupy a liminal space. Undocumented immigrants participate in society by working, paying taxes, shopping, taking their kids to school, creating relationships and much more, but they are excluded from full membership in society and continuously under threat of deportation. For anthropologist Victor Turner, the liminal state of rites of passage are empowering. Here Menjívar argues that being stuck in a liminal state like undocumented immigrants are creates stress and leaves them vulnerable to exploitation, the denial of rights, and lack of access to basic needs.

In this book chapter, Nepstad and Smith focus on the how emotions influenced involvement in peace movements. They argue that emotions are just a part of a complex set of circumstances that determine how a person might act. To form their conclusion they examined how religious affiliation influenced access to information through missionaries and refugees as eye witnesses, the teachings that influenced their sense of moral justice, and their shared identity as people of faith. These all combined to created the ‘moral outrage’ that typically led to collective action such as the sanctuary movement. The article concludes with the idea that the emotions connecting social networks are the key to igniting moral outrage and that emotions and rationality are not mutually exclusive when making decisions.


In the article “Encounters with History: Dealing with the “Present Past” in Guatemala, Anika Oettler explored the ways the Commission for Historical Clarification (CEH), the UN-sponsored truth finding team, did and did not influence collective memory, indigenous communities, and legal recourse. Oettler argued that knowledge of the internal armed conflict, the information from the CEH, and the usage of memory had not had large impacts on communities throughout Guatemala. However, Oettler argues that the past is still extremely important to the present because the trauma of genocide, continued political violence, and threat of violence still plague indigenous communities.


Oglesby examined the Commission for Historical Clarification (CEH) report on the internal armed conflict to see how the report has been used in educational settings. She found that while the Guatemalan government did not apply any of the recommendations from the report, human rights organizations did. However, the report (and its findings) were inaccessible to the majority of people because it was twelve volumes, and the state never added the civil war to textbooks or made teaching it a requirement. The findings have mostly spread through radio and television, teachers who work outside the state’s guidelines, and human rights organizations.


In this article, Smith and Offit provide an overview of a postwar Guatemala that is rife with daily kidnappings, murders, gang violence, armed assaults, and a corrupt police force and political leadership. The authors argue that the psychological damage of the civil war is not healed and that scholars who study Guatemala need a strong grasp of its historical context. The authors highlight social suffering, structural violence, memory and trauma, neoliberal policy failure, and the truth and reconciliation process as frameworks that need to be understood in order to comprehend the situation in Guatemala today.

In “Dignifying the Guerrillero, Not the Assassin” Weld shows how the Guatemalan government used the official narrative of the internal armed conflict to paint protestors and indigenous peoples as enemies of the state and to justify the use of state violence against them. When an archive was discovered that documented the atrocities carried out by the state, a new narrative could be written that showed the state committed atrocities, such as massacres and disappearances, with little justification. Weld argues that while testimonies shed light on the past, the archives represent tangible proof that can be used in many ways, including in court cases.


In *Paper Cadavers* Kristen Weld examines the National Police archive discovered in 2005 and explores the intersection of archives and politics. She calls for two methodological changes: for historians to look at the Cold War as expanding past the early 1990s because of the influence its legacy has on much of Latin America and for historians to “think archivally,” to thoroughly interrogate the sources they use. Weld argues that the archives were weapons both for the National Police who used them to become an efficient killing force from the 1950s through the 1980s and for promoters of transitional justice as evidence for criminal cases in the present. Weld’s focus on the urban setting and the role of the National Police in perpetuating violence and genocide fills a gap in the literature that has often highlighted military tactics in the countryside.


Wilkinson explored how the lines between remembering and forgetting blurred in the aftermath of the Guatemalan civil war and showed how in the context of continued repression and fear, silence and forgetting became strategies for survival. Wilkinson argued that hope for a better future caused people in the Guatemalan countryside to stay silent when the army forcefully demanded information about guerillas. In later years, fear instilled by the state and the army in the wake of massacres continued to silence the memories of the repression. However, the people did not forget and the Commission for Historical Clarification used the memories of the indigenous Maya population to determine that the state had committed genocide.

South America


In “Rethinking the ‘Atlantic Forest’ of Brazil” Christian Brannstrom critiques Warren Dean’s *With Broadax and Firebrand*. Brannstrom argues that instead of a large forest, as Dean classifies the land, a “mosaic” of forest and savannah best characterizes the landscape of Brazil. Brannstrom uses soil samples to show what types of vegetation grew on the land. However, his methods can only date to 1900, while Dean’s narrative tracks changes from the 1600s.
Ultimately, Brannstrom admits his criticisms do not negate Dean’s findings, but they call into question some generalizations like classifying nearly the whole of Brazil as a forest at the time of contact.


In *Political Violence and the Authoritarian State in Peru* Burt studies how political violence of the 1980s and 1990s shaped the relationship between the state and society. She focused on the Shining Path Movement and the dictatorship of Alberto Fujimori, which both carried out large-scale violence. She argues that the Shining Path and the Peruvian government promoted fear tactics and played off peoples’ insecurities such as lack of food, crime increases, and the lack of services like water and electricity, in order to gain social support and to keep society under their influence.


In “Unity for the Defense of Culture” James Cane argues that AIAPE, the Association of Intellectuals, Journalists, and Writers, struggled over whether it should be an inclusive organization that spanned social classes, economic ideologies, and allegiances to the Allies as a whole or just the Soviet Union. Cane shows that AIAPE resolved issues in numerous and fluid ways. The article references the various changes in stances relative to class struggles, neutrality, and British imperialism that occurred throughout the organization’s life.


Gabriela Amilivia examines Uruguay’s transition to civilian rule in 1984 after an eleven-year dictatorship. Amilivia argues that the decision not to investigate state violence committed during the dictatorship afforded state actors impunity and encouraged a “politics of oblivion” from 1985 to 2000 that silenced public expression of traumatic events. Amilivia shows that although public memory came in segments as new openings emerged for the public expression of remembrances, family members had always transmitted their memories to the younger generation in private, which in turn shaped the way they interacted with society.


In *Where Memory Dwells* Macarena Goméz–Barris examines culture in Chile after the dictatorship of Augusto Pinochet to understand how people have dealt with the memories of those years. In the book Goméz-Barris analyses the works of artist Guillermo Nuñez, documentary films, and Villa Grimaldi a torture camp turned memorial. The author argues that expression of grief can take the form of many mediums such as art, film, memorialization, activism, and silence. Further, it is in these cultural places where personal memory dwells and by using them as memorials or in art, individual experiences can become public memory.

Jelin analyzed the dictatorships in the Southern Cone in the 1970s and 1980s and created basic principles that scholars should follow while researching the effects of traumatic experiences. The three principles highlight the ways in which memory work is a process, individually and collectively experienced, and ever changing. The first principle is the subjective nature of how people remember traumatic events, the second is that recollections can clash between individuals or between official narrative and personal memories, and the third is the necessity of placing memories and experiences in their historical context.


This edited collection of essays tracks populism in Latin America from the 1930s to modern day and addresses themes of gender, democracy, and feminism. The authors’ main argument is that as populist leaders rise to power on the basis of their personality, their success has everything to do with gender and the uses and portrayals of masculinity and femininity.


In *La Frontera* Thomas Miller Klubock explored the social and environmental history of Chile’s southern frontier in the late 19th and 20th centuries. Klubock showed how the state used its forestry program to exert control over the landscape, its physical southern border, and the indigenous Mapuche peoples and campesinos who lived in and depended on the forest for subsistence. Klubock examined the social processes of exclusion, resistance, and state formation alongside ecological processes. He argued that through forestry policy and services the state extended its control over the frontier and the campesino communities, and that the state believed a policy of exclusion of the peasants from public forest reserves would civilize both the frontier and the communities. However, the state’s ability to manage use, control the land, and regulate campesino communities was negotiated on the ground by the forestry agents and the campesinos themselves.


Langland wrote *Speaking of Flowers* to explore the growth of student activism in Brazil and the ways in which students confronted politics as a collective body. Langland primarily argued that student organizers made many claims to participate in politics and they changed over time. The early 1900s saw privileged male students entered student organizing as a way to prepare for futures as administrators of the government, students in the 1960s opposed military regimes, and political actors in the 1970s and 1980s used their prior student activism to claim their place in politics.


*Predatory States* outlines the cross-border alliances between Argentina, Chile, Uruguay, Paraguay, Bolivia, Brazil, Peru and Ecuador in Operation Condor. Operation Condor was a strategic plan to quell any sort of revolutionary change in these countries by spreading fear
among populations and eliminating threats through covert, state sanctioned tactics such as intimidation, kidnapping, torture, disappearances, and murder. These operations and trainings were often carried out in ways that seemed separate from the state so they could label the terror as the work of “leftists.” These countries also allied with the U.S.; receiving training, funding, and secret support from it. The framework of cross-border networks and parallel state structures would later be implemented in Central America to combat revolutionary movements there in the 1970s and 1980s.

Power, Margaret. “The Engendering of Anticommunism and Fear in Chile’s 1964 Presidential Election.” *Diplomatic History* 32, 5 (November 2008): 931-953. In “The Engendering of Anticommunism and Fear in Chile’s 1964 Presidential Election,” Margaret Power chronicles how the U.S. in conjunction with conservatives in Chile carried out a scare campaign against Salvador Allende from June to September 1964. The U.S. saw Allende as a threat that would carry on Cuban-style communism and threaten U.S. hegemony in Latin America. Proponents of the scare campaign knew women held the key to beating Allende. Subsequently, the propaganda targeted women and men in gender specific ways that highlighted their roles within the family.


Steve Stern wrote *Remembering Pinochet’s Chile On the Eve of London 1998* as the first book in a trilogy that explored the process of reconciliation and memory work in Chile after the dictatorship of Augusto Pinochet, 1973-1990. Stern showed that individuals process recollections differently, at their own pace and with layers of meaning that change over time and are shaped by present circumstances. These individual “loose memories” become “emblematic memories” when a personal experience becomes imbued with larger public significance. Painful memories build up inside people until something, like an event or date with symbolic power, draws out an expression of that memory in public. The expression of these “memory knots” often take the form of collective release or remembering.


In *The Color of Modernity* Weinstein analyzes how Paulistas use regional discourses to set themselves apart from the Northern Brazil and place São Paul at the center of the Brazilian nation. Although they claim a racial democracy, Paulistas use this regional discourse to mask their racialized claims to whiteness, civilization, modernity, and productivity.

**Human Rights and Migration**


Bacon uses photography and oral histories to show migration stories of people from Guatemala and Mexico that have made their way to places like Los Angeles and Nebraska. Bacon argues that the United States immigration system is ultimately flawed because it sees migrants as individuals, not as members of communities. His work highlights the ways migrants create transnational communities that transcend national borders.
Foot, Rosemary. “Exceptionalism Again: The Bush Administration, the “Global War on Terror” and Human Rights.” Law and History Review 26 (Fall 2008): 707-725. Foot argues that the United States’ poor history of human rights stems from leaders viewing the U.S. as exceptional and not heeding lessons from other countries or prior conflicts. Foot describes how some leaders held the idea that they had to engage in violence and break international rules in order to maintain and spread democracy abroad. Such was the argument for many interventions in Latin America during the Cold War.

Moyn, Samuel. Human Rights and the Uses of History. London: Verso, 2014. In Human Rights and the Uses of History Moyn argues that modern human rights were born out of the conflicts in the 1980s that spurred the formation of human rights organizations like the Helsinki Watch, now Human Rights Watch. Further he argues that because universal human rights are hard to define and attain and because international organizations have little sway, human rights organizations should focus on more targeted, local and grassroots organizing to make the most impact.

Thakur, Ramesh and Jorge Heine. “Human Rights and the State in Latin America,” in Human Rights Regimes in the Americas. Vesselin Popovski, Monica Serrano, and Nicholas Turner eds. 114-132. New York: United Nations University Press, 2010. Thakur and Heine examine the development of human rights in Latin American countries. They argue that rule of law is the factor that brings together democracy and human rights. They examine the approaches of four countries that have dealt with human rights violations. The authors explain that in Brazil the violations were not dealt with, in Uruguay the issuance of pardons kept violations quiet, and in Argentina special tribunals tried leaders. The authors argue that Chile took the best approach with the truth and reconciliation process that established a historical record, centered victims narratives, created space for memorializing, and could be used as a tool in the future.

19th Century

Andrews, George Reid. “Black Workers in the Export Years: Latin America, 1880-1930.” International Labor and Working-Class History 51 (Spring 1997): 7-29. George Reid Andrews wrote “Black Workers in the Export Years” as a corrective to narratives that have left out black workers and focuses on access to land, immigration, and unionization. He finds that in areas where exports were weak, black workers often had most access to land and could control their subsistence and livelihood. In areas with booming export industries like sugar in Cuba and coffee and cattle production in Brazil black workers often had no access to land and underwent a process of full proletarianization. Where white immigration occurred in Latin America during this time, black workers often lost positions and pay due to old racist stereotypes. Finally, Andrews shows that unionization was concentrated in areas where export industry was strongest and depended on large, organized populations of workers.

Bergquist, Charles W. Labor in Latin America: Comparative Essays on Chile, Argentina, Venezuela, and Colombia. Stanford: Stanford University Press, 1986. In Labor in Latin America Bergquist took up the new social history and began to examine the role of laborers in politics and nation building in Latin America after independence and with the
Bergquist focused on Chile, Argentina, Venezuela, and Colombia because they had different conditions. He argued that these structural conditions did not determine but shaped the experience of workers in export production and, in turn, the political and economic differences among the countries of Latin America. In general, he found that in countries where production was concentrated and foreign owned, leftist labor organizing was strong and impeded the economic development of the country. Conversely, where production was nationally owned and labor spread geographically, less organizing and greater economic development occurred. Those scenarios represent Chile and Argentina respectively. However, each country has specific factors or special features that influenced politics and economic growth such as bringing in foreign workers in Venezuela to work in oil and the widespread ownership of coffee farms in Colombia.


Matt D. Childs examines the relationships between slaves and those in power- masters, overseers, and superintendents- at the Morra Velho mine located in Minas Gerais, Brazil. Childs argues that rituals and actions that enforced the patriarchal relationships of slavery such as awarding medals for good behavior, paid overtime, and the allotment of plots and free time on Sundays also served to weaken the institution of slavery as slaves worked towards freedom. Both masters and slaves wielded their power for their own best interest. For masters that meant only allowing slaves would continue as wage laborers to obtain freedom through good behavior medals. For slaves that often meant using their plots to negate dependence on masters by producing their own food for subsistence, selling their products at market, and buying their own clothes.


In West Indian Workers and the United Fruit Company in Costa Rica, 1870-1940 Aviva Chomsky shows that United Fruit’s power over its workers was not as all encompassing as other scholars have portrayed. She argues that when United Fruit recruited Jamaican workers to work the banana plantations on Costa Rica’s Atlantic coast, they developed a social system with churches and traditional healers that paralleled structures United Fruit maintained. By building their own social communities, workers established a measure of control over their own lives even as they had little access to economic or political power.


Scholars of Nicaraguan history have long believed that the rise of coffee plantations ushered in the transition to capitalism. In Myths of Modernity Elizabeth Dore argues that although the society transformed from 1870 to 1930 mainly through land privatization, liberal economic policies, and new patriarchal relations as a result of the turn to coffee production, the forced labor of peasants and the new forms of patriarchy based on class and gender impeded capitalism. Dore’s secondary argument is that patriarchal relations, including patriarchy from above between patron and peon and patriarchy from below or that of males over females in the household, reinforced debt peonage that was based on both coercion and consent. Finally, Dore shows that
for some women in the lower peasantry, the turn to private land holding opened the door for land ownership.


In *Crossroads of Freedom* Walter Fraga Filho argues that the strategies of survival slaves employed during their enslavement shaped their ideas of freedom and translated into survival tools after abolition. Fraga Filho uses the decades before and after the May 13th, 1888 abolition of slavery in Brazil to show that there was no break from the past after abolition, rather, slavery shaped the lives, choices, and ideas of freed peoples. While enslaved, slaves formed families, fought for their plots of land, sold produce at market, formed business relationships, learned skills within slavery like blacksmithing and stonemasonry, utilized the relationship between themselves and the masters, bought their freedom or the freedom of family members, and fought for the abolition of slavery. Freed slaves applied these same strategies of survival after abolition in order to claim their place as citizens in the nation, carve space in the market, maintain their familial connections, and to fight the upper class who hoped to use police force to control the free black population and maintain the hierarchical social order that had been in place during the era of slavery.


In *Crafting the Republic* Iñigo L. García-Bryce traces how artisans strove to stay central to the Peruvian nation and politics after independence in 1821 and through the shift to liberalism in the 1840s and 1850s by crafting an identity based on cross class consciousness with workers and through claiming their place in the nation as hardworking, republican citizens. In this way, they made themselves relevant political actors even as some associated artisans with old colonial hierarchies. García-Bryce argues that by subscribing to social and political liberalism and challenging economic liberalism as well as identifying with the working class, artisans adapted and helped forge a new Peruvian nation.


In *Redeemers* Enrique Krauze describes how intellectual leaders and reformers of the 19th and 20th century saw themselves as bringing order to their particular states, or in some cases to Latin America as a whole. Often the order they brought was influenced by ideas of personal power (monarchs or caudillismo), Catholic and religious undertones, and from aspects of both Spanish and indigenous cultures.


In “The a Poor Man be Industrious” Aldo Lauria-Santiago examined the Community of Chalchuapa to show that peasants participated in politics and agrarian capitalism through their landholding and coffee production for export in El Salvador. Chalchuaños in the mid-1800s
utilized legal means and letters to the governor to secure their communal landholdings from outsiders. By the 1880s, as land became privatized, many peasants were able to maintain control of small landholdings and these peasants contributed to the growing coffee export economy.


In *Chinese Cubans* Kathleen López tracks the relationships that Chinese migrants formed in Cuba after the period of indentured labor where they became wage earners, entrepreneurs, and forged cross-racial relationships. López takes a transnational, diasporic, and hemispheric approach in order to show that Chinese migrants not only maintained ties to China, but also forged new communities in the Caribbean. Further, many of these migrants moved on to cities and rural areas in North and South America, which linked communities across the Americas. At times López takes a local and microhistory approach to focus in on specific towns like Cienfuegos to examine the day-to-day activities and interactions of Chinese Cubans. Taken together, López makes the argument that Chinese migrants were central to the region economically and politically, and that they shaped national identity by challenging and constructing what it meant to be Chinese and Cuban.


In “The First Green Revolution” Edward D. Melilno examines the trade in guano and sodium nitrate that began in the mid 1800s and lasted through early 1900s. He argues that this first Green Revolution changed world history through massive movement of laborers and nutrients that changed the nature of labor, the environment, the demographic makeup of many regions, and it laid the foundation for the second Green Revolution of the 1960s and 1970s. In the 1800s, agricultural systems in Europe and the United States that had previously relied on local ways to fertilize their fields began to import tons of Guano and later sodium nitrate. To keep up with demand and to fill the space left after the abolition of slavery thousands of laborers were coerced as “coolies” or through debt peonage and later contract work with loans, debt, and company scrip to procure the fertilizer in Peru and Chile. The boom in agricultural production aided the last phase of the industrial revolution. The first Green Revolution fueled the construction of the modern world.


Walter Rodney examines the social and political changes brought on by the abolition of slavery for the ex-slaves who now made up the peasantry and urban working class. He traces how freed slaves, now wage laborers, began to organize and strike by the mid-1800s for better conditions on the plantations. To maintain their control over labor and capital, plantation owners encouraged the migration of Indian workers, and like the slaves before them, they treated them horribly. By the late 1800s, Indian workers were also striking and former slaves turned to factories for work and sent their children to school so they could pursue other economic opportunities. However, Rodney explains that the plantations owners turned capitalists retained their hegemony throughout the 19th century because they preserved colonial institutions, they had access to labor, and they had the money, land, and implements. Rodney argues that the Guyanese
working people did not have a defined “class” in the 19th century primarily because it was divided along ethnic lines.


John Soluri’s *Banana Cultures* shows readers how the history of banana production, the diseases that plagued the fruit, and the looming threat of U.S. imperialism shaped development in Honduras throughout the 20th century. By the late 1800s, bananas had become a staple crop in Honduras, plantations grew in size, and growers began exporting bananas to the United States. In 1899 the United Fruit Company took over much of the banana production. When United Fruit decided to spray chemicals on banana plants infected with diseases, they did so at the expense of the environment and the workers.


David Sowell traces the political impacts and actions of Columbian artisans through the 19th and into the 20th centuries in *The Early Columbian Labor Movement*. He argues that in the early to mid 1800s artisans made up an important part of the Columbian economy. As such, they also held sway in politics. Artisans mobilized under the *Sociedad Democrática de Artesanos*, SDDa. The partisan politics of 19th century Columbia saw both the Conservative and Liberal parties depending on non-elite classes and organizations like the SDDa for support and so some of their demands for economic protections were met. However, by the late 1800s, liberal economic policies that favored export and import businesses and large factories broke up artisan power and mobilization. During the first decades of the 1900s wageworkers held greater political power than artisans and mobilized through organizations like *Unión de Industriales y Obreros* and the *Partido Obrero*.


Working women filled positions in factories in São Paul, Brazil in the late 1800s, but by the 1950s, the only legitimate role for women became housewives and mothers. In “Unskilled Worker, Skilled Housewife” Barbara Weinstein traces how educators and industrialists supported measures that limited the woman worker to unskilled and temporary work within industries like textile mills while pushing women of marriageable age out of the workforce and into the home through targeted domestic education and social reforms. She argues that industrialists formalized a system of difference between working men and women that prioritized men’s position as industry workers and breadwinners while framing women workers as temporary, unskilled, and waiting for marriage and a life of homemaking. However, the industrialists had no problem hiring young girls and women for low wages, and because many women left once they were married they bore no expense for maternity leave or training for long-term work or professional growth.
**Colonial Latin America**


Kathryn Burns examines the everyday life and the legacies of nuns and convents in Peru during colonial times because they have largely been left out of the historical narrative. Burns argues that nuns and convents held an important position in colonial Peru. Through their spiritual economy the nuns not only prayed for people but also loaned out money, they educated daughters of the elite, and their work furthered Spanish hegemony in the region.


In the article “Latin Environmental History: Current Trends, Interdisciplinary Insights, and Future Directions” Mark Carey argues that nature and culture are not separate categories, they are blurred together. He argues that culture constructed nature because humans have interacted with their environments from the beginning of time. Carey explains that environmental historians who continuously refer to Latin America being used and abused by colonialism, capitalism, and conservation obscure the voices of indigenous peoples and miss gendered, economic, and racial themes that complicate relationships between nature and culture. Finally, Carey calls for historians to take an interdisciplinary approach to environmental history by incorporating the work of anthropologists and the ideas and methods of ecological sciences.


In *In the Shadow of Slavery: Africa’s Botanical Legacy in the Atlantic World* Carney and Rosomoff trace the biological exchanges between Africa and the Americas as well as African agency in spreading these plants and animals. This narrative is a corrective to scholarship that breezes over Africa’s contribution to the Columbian Exchange as simply that of slave labor. Carney and Rosomoff show how Africa foods, plants, animals, and people drastically changed the American environments, especially that of the tropics and southeast North America. Further, this exchange differed from the rest of the Columbian Exchange because its arrival was not intentional, the plants, animals, and people were brought to the Americas through the Atlantic slave trade.


Dean’s text *With Broadax and Firebrand* traced the effects of colonialism on the Brazilian Atlantic Forest and argued that although the forest had always been altered and used by local indigenous populations colonialism and later capitalism devastated the forest. After contact, Europeans plundered the forest, using its brazilwood for trade and shipbuilding. An increase in population, the introduction of slaves, and grazing animals deteriorated the land. Even with new scientific understanding deforestation and independence in the 1800s, people continued to exploit the land. Developments in the 19th and 20th centuries including railroads, the growth of cities where charcoal and bricks were needed, and large-scale agriculture and cattle ranching further encroached on the forest. In the end, Dean shows that ordinances and laws passed to preserve the forest only managed to save a fraction of what it had been.

In “Degradation, Drought, and Dissent” Enfield and O’Hara use archival and scientific information to draw conclusions about environmental change in Michoacán. Their evidence suggests that the land had begun to degrade before contact and that drought, not colonialism and the introduction of grazing animals, compacted the land. They also find that in some areas, degradation never occurred because the land was reserved for the nobles. This article takes an interdisciplinary approach to counter Elinor Melville’s argument in *A Plague of Sheep*.


Jeffrey A. Erbig Jr. work “Borderline Offerings: Tolderías and Mapmakers in the Eighteenth-Century Río de la Plata” focuses on imperial borderlands and the intersection of the Spanish, Portuguese, and indigenous Charrúa and Minúan peoples living in the area. Erbig builds off historians who saw the borderlands as intercultural zones of contestation and those whose scholarship challenges power relations in the borderlands like Pekka Hämäläinen in *The Comanche Empire*. Erbig argues that borderlands and border making in the 18th century became important imperial tools and held implications for land tithing in the future. More importantly, especially in Río de la Plata, 18th century borderlands became critical theaters for the decentering of European power.


In *Maya Society Under Colonial Rule* Nancy Farriss compares changes over time in the Yucatan to those in Central Mexico and in the Andes. Farriss argues that because of few exploitable resources in the area, the Yucatan remained on the periphery of the Spanish colonial regime. The colonizing forces of missionaries and Spanish bureaucracies remained concentrated in cities. This gave the Yucatan Maya a transition period that slowly incorporated western ideas into their traditional frameworks. The transition period allowed for the Maya to adapt to new circumstances while preserving their culture.


In *The Time of Liberty* Peter Guardino examines how people in Antequera (later Oaxaca City) and rural Villa Alta experienced politics. Guardino shows that after independence the political culture of indigenous peoples was always changing and that they, even more than elites in the city, grasped ideas of democracy and equality. The political struggles of this period in Oaxaca and other regions in Mexico contributed to the formation of the state.


*Weaving the Past* synthesizes indigenous women’s lives spanning wide geographic areas and time periods. She focuses on women’s participation in economics, construction of culture and ethnic identity, and activism as global trends increasingly influenced life in Mesoamerica, Central America, and South America. Kellog argues that because men have often been in control
of the official narrative, scholars have overlooked women’s agency. Indigenous women have utilized agency across space and time; they create and preserve culture, participate in political activism, and have a sense of power and purpose when carrying out social, economic, religious, or political projects.


In *Mosquito Empires* McNeill expertly showed how mosquitoes influenced politics from 1620 to 1914. From 1620 to 1780, mosquitoes transmitting yellow fever and malaria effectively kept away other European powers seeking to take Spanish colonies. After 1770, with growing ideas of freedom and liberty, local populations, like the majority slave population in St. Domingue and followers of Simon Bolívar in Colombia, rose up against European colonizers with no immunity to diseases. The revolutionaries’ acquired resistance or inherited immunity helped them win their revolts as non-immune Europeans staged unsuccessful attacks that led to thousands of deaths.


Elinor Melville’s *Plague of Sheep* outlines how between the years 1530 to 1600 ungulate irruptions, the turn to pastoralism, and over grazing turned the Valle de Mezquital from a place of lush ground cover and successful agricultural production into a desert. The degradation of the landscape in the Valle de Mezquital started with the arrival of the Spanish in Mexico. As Melville explains, by 1600 colonialism and a dependence on sheep converted the once fertile land that had sustained indigenous populations for so long into a desiccated landscape fit for only small numbers of animals. With the destruction of fertile land, the local indigenous populations like the Mequital and Otomi became mired in poverty.


Shawn Miller’s *An Environmental History of Latin America* lays out the argument that nature and culture are distinct categories forever in competition with each other. He argues that history has nearly exclusively dealt with culture, leaving nature out of the narrative. For Miller, nature and culture depend on and mutually shape each other. As such, Miller believes nature deserves equal footing next to culture in examinations of environmental history. Miller’s text uses Latin America as a case study in sustainability. To highlight the tensions between culture and nature he evaluates population, technology, attitudes about nature, and consumption.


Reinaldo Funes Monzote traced Cuba’s socioeconomic development, environmental ideologies, and the interaction between Cuba’s forests and sugar plantations from 1600 through the 1920s in *From Rainforest to Cane Field in Cuba*. He argued that private ownership of land and the deforestation for the development of sugar plantations ultimately defined Cuba as a nation and that environmental degradation affected Cuba’s economic, social, and political development. When Spanish colonizers arrived on Cuba, they quickly began logging forests for shipbuilding. At the turn of the 19th century, sugar eclipsed shipbuilding Cuba’s primary economic thrust, and as sugar plantations replaced forests the island became dependent on its production. Funes
Monzote showed that first colonialism, then monoculture, and finally economic ties to the United States pushed the sugar industry to exhaust soil fertility, decreased plant and animal diversity on the island, and destroyed nearly the entire forest.


In *Indians and the Political Economy of Colonial Central America, 1670-1810* Robert Patch argues that colonial Central America’s economy was a “coerced industrial production” and that its position was central to the world economy not peripheral to Europe. Through *repartimiento* government officials extended credit to indigenous populations in order to produce goods and purchase mules or agricultural tools; however the officials would buy back the products under market value, ensuring indigenous peoples would continuously be in debt. Rewriting Wallerstein’s world systems, Patch places Latin America at the center of the emerging world economy. The cloth and meat from Guatemala and Nicaragua fueled silver mines in Honduras that fueled exchange between Europe and China and the rest of the world.


Restall’s “Crossing to Safety? Frontier Flight in Eighteenth-Century Belize and Yucatan,” contradicts scholarship of imperial borderlands that argues the two powers clash and communicate at borders but remain separate. Instead, by analyzing slaves that crossed the border and exploring the interconnectedness of British Belize and Spanish Yucatan, Restall argues that although a border separated Belize and the Yucatan, both colonial systems were complicit in labor exploitation.


In *The Black Middle* Matthew Restall examines the social, cultural, and economic history of Africans in the Yucatan from 1541 to 1821. He argues that Africans held a place in society that fell between the Spanish and the Maya, a “middle ground.” Further, because of their position in the middle, Africans in colonial Yucatan had profound impacts on society.

Scott, Heidi V. “At the Center of Everything: Regional Rivalries, Imperial Politics, and the Mapping of the Mosetenes Frontier in Late Colonial Bolivia.” *Hispanic American Historical Review* 95, 3 (August 2015) pp. 395-426.

Heidi V. Scott examined the meaning of frontiers, borders, and mapmaking in the article “At the Center of Everything: Regional Rivalries, Imperial Politics, and the Mapping of the Mosetenes Frontier in Late Colonial Bolivia.” Scott’s text builds off scholars who have shown that mapping became a tool used by imperial governments to control their land and its people. For Scott, the frontier areas of Bolivia became a borderland with the meeting of indigenous peoples, missionariness, and imperial administrators, all with various ideas about land use, governance, and power. Ultimately, Scott argues that by looking at remote frontiers and attempts at mapmaking in these areas, historians can better understand the actions of late colonial intendancies and how local administrators and mapmakers saw and shaped imperial landholdings.

In *Sea of Storms* Stuart B. Schwartz argues that natural disasters are never simply natural: people interpret and respond to storms in culturally specific ways that change over time. Schwartz weaves culture, politics, race, and the history of science into his narrative. As deadly storms battered islands in the Caribbean and coastal United States many people in the 16th century saw them as God’s anger over human sin. During the 18th century, ideas about the causes of storms turned away from humans and centered on natural processes outside of human control. Ideas about climate change in the 20th century saw a full circle return to the actions of humans causing natural disasters, albeit by fossil fuel use and greenhouse gas production rather than moral failure.

**Third Field: World History Teaching**

**Environmental History as World History**


In *The Columbian Exchange: Biological and Cultural Consequences of 1492* Crosby argues that the most significant outcome of Columbus’ journey to the Americas and the subsequent contact between peoples separated by time and space was biological exchange. Europeans brought diseases that the indigenous peoples of the Americas did not have immunity for. Also plants and animals from the “Old World” infiltrated the Americas often at the expense of native fauna and flora. Population growth in the old world due to new sources of food from the Americas, a reduction of genetic diversity, and the ability of the Europeans to invade the Americas and indigenous peoples land were the result of the Columbian exchange.


William Cronon wrote *Changes in the Land: Indians, Colonists, and the Ecology of New England* in 1984 to explore the relationship between environment and culture. Cronon traced the changes that occurred when European colonists came into contact with indigenous peoples in New England. He argued that by the end of the colonial era, the land had changed so drastically that the way indigenous peoples had interacted with the environment was no longer viable. The transformation from subsistence economy to capitalism and the colonists’ ideas about property and viewing resources as commodities led to the degradation of the land. By deforesting the land, introducing grazing animals, using new technologies like the plow, drawing indigenous peoples into the capitalist economy through the fur trade, the Europeans were creating for New England environment and the indigenous populations a “new ecological order” that for the colonists was “an old and familiar way of life.” Cronon shows that economies, diseases, culture, and ideologies influenced the transformation of the land and peoples’ relationship to it.
Alfred W. Crosby suggested a paradigm shift or a new “scenario” in the way scholars viewed the success of European imperialism. Early scholars explained European success through eurocentric views of superiority. Scholars in the 1960s challenged these views by arguing that European success rested on violence, technology, and capitalist exploitation. Crosby suggests that a biological and ecological process paved the way for European hegemony. European portmanteau biota, the people, pathogens, plants and animals worked as a team to hedge out competing organisms. In this process, European success in colonization depended on a climate similar to that of Europe where their plants and animals can flourish, the ability of their pathogens, of which they have immunity, to wipe out or severely weaken their competition to resources the indigenous populations, and their ability to reproduce or entice many other Europeans to also settle and work in the neo-Europes. These tactics became successful in the places that eventually became the United States, Australia, and New Zealand. The successes of European colonies and the exploitation of the resources and people provided Europe with the “quantum leap” that made other changes such as the industrial revolution possible. The extreme altering of the environment led to vast European population growth and the production of huge amounts of food for export, which fueled and maintains large populations around the world.


In *Nature and Power: A Global History of the Environment* published in 2008 Joachim Radkau argues that looking at the long term, global history of the environment can bridge the gaps in scholarship that have arisen between environmental histories that deal with only one side of the Atlantic. Further he argues that similar environmental issues, such as diseases, soil degradation, overpopulation, and deforestation, have plagued humans for centuries and histories that center the birth of environmentalism in the mid 1900s miss much earlier forms of dealing with environmental problems that are often coded into societies cultural history. Because the relationship between humans and their environment shaped social and cultural aspects of human societies, it has shaped world history. Radkau shows how political and economic processes as well as globalization shape environmental history. Finally, for Radkau power is about politicians who actually understand the complexities of the environment and states being able to introduce sustainability measures.


In *In the Shadow of Slavery: Africa’s Botanical Legacy in the Atlantic World* Carney and Rosomoff trace the biological exchanges between Africa and the Americas as well as African agency in spreading these plants and animals. This narrative is a corrective to scholarship that breezes over Africa’s contribution to the Columbian Exchange as simply that of slave labor. Carney and Rosomoff show how Africa foods, plants, animals, and people drastically changed the American environments, especially that of the tropics and southeast North America. Further, this exchange differed from the rest of the Columbian Exchange because its arrival was not intentional, the plants, animals, and people were brought to the Americas through the Atlantic slave trade.
Fascism and Antifascism


*Women of the Right* is an examination of women in right wing and conservative groups across the globe and throughout different historical contexts. The book is split into three sections; part one traces the transnational nature of ideas and how women’s right-wing and conservative groups have looked at similar movements to shape their own, part two shows how various groups have blurred the lines between private and public to make their arguments, and part three looks into how right-wing groups have acted against leftists ideas and how some have incorporated them. Overall, the book highlights how right-wing women’s groups across time and space have varied in their politics, organization, and ideologies.


In “Broken Friendships and Vanished Loyalties” Gottlieb discusses the challenges antifascist organizations in Britain faced like the incorporation of women into politics and collaboration across ideological, ethnic, and class boundaries of the members that made up the organizations. In Britain, women faced the idea that they were supposed to be peaceful and therefore pacifists. This created tension between pacifists and anti-fascist organizations and forced them to articulate their definition of democracy, why women should be involved in politics, and the ideas of neutrality over support for war.


*The Whites of Their Eyes* explores how people have used the history of the revolution and of the ‘founding fathers,’ to argue against or for various things such as fewer taxes 2000s or anti-bussing in the 1960s. Lepore argues that when people read the documents of the revolutionary era as sacred texts, essentially collapsing the time between the past and the present, a type of historical fundamentalism is formed that remembers some things but forgets others. Lepore explores three time periods, the revolution, the 1960s and 1970s, and the present to expose how the proponents of historical fundamentalism have taken documents and people out of their historical context and used them for their own purposes.


In *Hitler’s Furies* Lower follows the rise of fascism in Germany as Nazi occupation spread east in 1942 and brought men and women to the frontier. The text underscores the collaboration of ordinary people in the Nazi regime. Although the majority of people just tried to survive the war years, choosing passive compliance rather than active resistance or outright collaboration, Lower argues that everyone was an active collaborator to a certain degree. Without each person filling their specific position as nurses, secretaries, soldiers, or even silent bystanders, the Nazi war machine could not have killed the number of Jewish people it did.
Arno J. Mayer wrote *Dynamics of Counterrevolution in Europe* to define the various players that make up what he terms the counterrevolutionary triad, that is conservatives, reactionaries, and counterrevolutionaries. These players hold similar values, but play different roles. Conservatives harken back to the ‘old days’ where they held power while reactionaries only respond when their positions are threatened. Counterrevolutionaries promote themselves as bringing fundamental change, but in reality they entrench the status quo. Mayer argues that this triad was instrumental in fascist movements in Europe.

In *Village of Secrets* Caroline Moorehead explores resistance movements in Vichy France throughout WWII, focusing on the Plateau Vivarais-Lingnon from 1939 to 1944. Moorehead chronicles the actions of the townspeople of Le Chambon-sur-Lignon and surrounding areas as resistance organizations reached out to the isolated area to conceal Jewish children, young adults, and adults. *Village of Secrets* follows the good deeds that were being carried out in the area by resistance workers and ordinary people as well as the collaboration with the Germans the Vichy government.

Mark D. Naison examined how communists and black intellectuals in Harlem promoted cultural activities like plays to strengthen the culture of America as a whole and counter fascism. He argued that intellectuals in Harlem aligned themselves with communism, stressed interracial cooperation, and used the theater to promote American cultural regeneration through embracing black culture such as music, dance, and theater which they believed along with full emancipation would strengthen the nation. These groups, like the National Negro Congress, supported anti-fascism because it supported racial equality.

Robert O. Paxton wrote *The Anatomy of Fascism* to describe the ways fascism takes hold. He describes how Fascism rallied the masses emotion through heated speeches and propaganda that fueled their fears of outsiders and purity, their nationalism, and the feeling that traditional governments were failing them. Further Paxton argues that fascism often gained mass appeal because it took aspects from both the political left and the right and drew on the hopes and fears of broad audiences which he called “mobilizing passions.”

Diethelm Prowe discusses the rise of new right wing movements in Western Europe. Prowe compared the new radical right groups to what he considers “classic fascism” and concludes that a major difference is that the new groups do not address anti-communism.
Literature and Methods of World History


In Before European Hegemony Janet L. Abu-Luhhod argues that an earlier world system existed between 1250 and 1350 that connected China, India, Egypt, Europe, and the places in between. The consolidation of much of Eurasia under the Mongol Empire strengthened this system of long distance trade. Counter to previous scholar’s notions of world systems and world-economies, this system did not have a dominant power. The decline of this early system occurred because of the fracturing of the Mongol Empire and the Black Death altered trade routes and decimated world populations.


Benedict Anderson wrote Imagined Communities in 1983 to explain the rise of nationalism and how people began to see themselves as part of a nation. Anderson argues that nations are “imagined political communities.” Nations are imagined because not everyone actually knows each other, the communities are limited because due to borders, they are sovereign because it can act without impositions from religion or other states, and nations function as a community because it works hard to mask differences. Nationalism emerged in the late 18th century after revolutions in the Americas and became a model for other places in the 19th and 20th centuries. These imagined communities grew because the vernacularization of certain print languages and the dissemination of ideas through books in a capitalist system created a new consciousness based around the nation.


Sven Beckert’s Empire of Cotton complicates historian’s ideas of the “great divergence” and the previous scholarship of cotton that focused on the local and regional by using the empire of cotton to trace the interconnections of people, goods, and capital across the globe. Beckert argues that Europeans, specifically Britain, used capital and their power as a state to bring together imperial expansion, slave labor, trading networks, wage work, and new technologies to create an empire of cotton that spanned the globe. He argues that war capitalism: violent imperial expansion, expropriation of land, and coercion of labor through slavery, allowed Britain to gain dominance through its empire in the Americas. Capital and resources from the Americas fueled the growth of mills and factories in Europe. A system of industrial capitalism took root in which factories depended that state and on mobilized wage labor. Over time, capitalist production began to rely less and less on the state. This capitalist system of production and consumption changed global economies and continues to craft the modern world.


In “Tradition and Modernity” Bendix complicates the dichotomous relationship modernization scholars had placed between tradition and modernity. Bendix argued that the categories were not mutually exclusive, that “the west” should not be the model for modernity, and that there was no unilinear modernization. Each country modernized differently according to how they had historically structured their politics and economy. In challenging what scholars had
done before him, he highlighted continuities that existed alongside changes and how the diffusion of ideas, strong governments, and nationalism furthered industrialization.


The third installment of Ferdinand Braudel’s *Civilization & Capitalism, The Perspective of the World* uses the framework of world systems analysis to trace the growth of a global economy. Braudel looks at how world-economies have developed over time from city-dominated exchange to national markets and finally to European domination of the various world-economies. He argues that world-economies have been around since 1250, the boundaries of world-economies change over time, capitalist cities are crucial for the formation of world-economies, and that core, semi-periphery, and periphery zones make up world-economies.


In *Empires in World History* Jane Burbank and Frederick Cooper argue that empires have shaped and continue to shape the world and how people view their place within it. They analyze various empires in world history by detailing their repertoires of power or the strategies and tools rulers used to govern diverse populations under their control. Burbank and Cooper posit that there was no one way to rule an empire, and that each empire considered the legacies of prior or contemporary empires while constructing their own repertoires. They argue that the broad study of empires show that there was no single linear model from empire to nation-state and that the west receives too much attention, as other larger, richer, and arguably more successful empires existed.


Ignat Clendinnen used the methods of anthropology and ethnohistory to trace the conquest of the Yucatan and uncover indigenous Maya voices and responses to the devastating changes the Spaniards demanded. *Ambivalent Conquests* especially follows how Franciscan missionaries attempts to convert the locals to Christianity led to violence and the destruction of Maya religious artifacts and written documents. Clendinnen shows that the Maya maintained a sense of identity and continuity amid the vast changes by adapting some of their traditional beliefs within Christianity.


In *Western Women and Imperialism* Nupur Chaudhuri and Margaret Stobel bring together scholarship that promotes a gendered perspective of Western imperialism. Previous scholars used male centered frameworks to explain social interactions and the colonial ideology of European superiority. This scholarship relegated women, both western and colonized, to the margins. The essays that comprise *Western Women and Imperialism* argue that taking a gendered approach reveals the complexities of imperialism that a male centered approach obscured, that women often facilitated cultural exchange between the colonizers and the colonized, and that women often played a role in colonial politics. Further, the essays show that women cannot simply be characterized as complicit in male colonial endeavors; women across time and space have both fortified and challenged western imperialism.

Written in 1989, Philip Curtain’s *Death by Migration: Europe’s Encounter with the Tropical World in the Nineteenth Century* uses statistics from military records to show how European death rates in tropical areas changed between 1815 and 1914. Curtain specifically looks at the West Indies, Algeria, and India where British and French troops were plagued by malaria, yellow fever, and cholera. During this time a “mortality revolution” occurred in which the death rate in tropical areas dropped considerably. The largest drop came at mid-19th century when a deeper understanding of sanitation and hygiene called for sewer systems, clean air and water, and better nutrition. In the late 1800s an understanding of germs followed by leaps in scientific medicine and immunization led to another drop in the death rate. *Death by Migration* counters other historical works that had not shown how influential diseases have been in history. Although he does not directly elaborate this point, the increase in understanding of sanitation and preventative medicine that allowed Europeans to survive in tropical climates allowed for further imperialist expansion by Europeans.


In the article “The Development of Underdevelopment” Andre Gunder Frank argues that underdevelopment is caused by the relationship between developed and underdeveloped countries. Gunder Frank believed that developed metropolitan areas needed to have satellite spaces in which materials could be drawn from in order to maintain the structure of the capitalist system.


Andre Gunder Frank elaborated on Latin American scholars’ dependency theory. These scholars argued that development occurred because of exploitation instead of internal developments. Frank argued that capital accumulation shaped modern history by centering wealth and power in the metropolis, usually “western” counties, who had underpinned development in other “satellite” countries through imperialism and extraction of resources. *World Accumulation* highlights four main points: that primary accumulation of capital occurred because of intentional exploitation, that the economic system at play is capitalism which requires unequal accumulation, that capital continues to accumulate under strategic expansions- imperialism and colonialism, and the persistence of a world-wide class struggle through wars or revolutions.


Martin W. Lewis and Karen E. Wigen published *The Myth of Continents* in 1997 in order to explore the ways people have constructed concepts like east and west and the continents. They argue that this way of dividing the world is based on spatial constructs that also inform ideological understandings of the people who occupy those spaces. Lewis and Wigen further argue that the arbitrary divisions of continents and the uncritical acceptance of an east/west binary obscures complexities and often rewrites history, and these terms have changed over time and often privilege a European point of view. *The Myth of Continents* is a call for scholars to turn instead to a regional division that highlights cultural and historical connections.

With *The Rise of the West* McNeill brought world history into the realm of professional historians. McNeill focused on how civilizations influenced each other, emphasizing exchange of goods, ideas, and technologies across space. Looking at the whole globe instead of individual places or civilizations allowed McNeill to argue that from 500 BCE to 1500 CE of time there was a relative balance of power and that it was contact between these different peoples that ushered in change and ultimately shaped world history.


Prasannan Parthasarathi published *Why Europe Grew Rich and Asia Did Not: Global Economic Divergence, 1600-1850* in 2011. Parthasarathi challenges the old idea that Europe diverged from Asia because it had something that Asia did not. For Parthasarathi each country had its own economic path to development, the paths were shaped by specific social, political, and economic contexts, and state action played an important role in how each country would develop. He argues that China and India did not develop the way Europe did because they did not face the same pressures. There was competition in production of cotton textiles from India that sparked new technologies in spinning, and the shortage of wood caused Europeans to look to coal for fuel that led to the development of steam engine. These pressures and responses led to the divergence of Europe and Asia, and by 1850 Western Europe dominated global manufacturing and caused deindustrialization in many places including India and China.


Kenneth Pomeranz seeks to answer the question of why Europe, in particular Britain, developed differently than other places in his book *The Great Divergence: China, Europe, and the Making of the Modern World*. Published in 2000, *The Great Divergence* argues that in the 1800s Europe did not stand out among other places such as China as the future hegemon. In contrast to scholars who have argued for exclusively internal or external forces that pushed Britain ahead economically, Pomeranz argues that a combination of factors fueled the industrial revolution. Slight technological advances, the discovery and use of coal as power, and the expansion into the Americas that resulted in resources like cotton are what set Britain apart from other places in the globe and led to European hegemony in later centuries.


W.W. Rostow’s essay *The Stages of Economic Growth: A Non-Communist Manifesto* outlined five stages of growth every country in the process of industrialization would go through. The five stages, traditional society, preconditions for take-off, the take-off, the drive to maturity, and the age of high mass-consumption, are a blueprint for modernization. *The Stages of Economic Growth* was written as a critique of Marx, yet Rostow placed economics as the central modernizing factor.

Edward Said wrote Orientalism to explore how culture and literature have been used in political ways. Specifically, Europeans began studying the Orient in contrast to themselves. They saw Orient, the place and the people within it, as mysterious and inferior, and these ideas along with other works paved the way for colonizing powers. Said shows how the dividing line between the Occident and the Orient has always been man-made, and defines Orientalism as the European way of understanding and handling the East; the blueprint for Western domination in the Orient.

**Migration in World History**


In *Chinese Mexicans* Julia María Schiavone Camacho argues that the many Chinese migrants made Mexico their home, and by the late 19th and early 20th in Northern Mexico cultural and racial bonds led to the creation of a new identity, Chinese Mexicans. This identity was further cemented by expulsion from Mexico and during the struggle with the Mexican state to be recognized as Mexican that extended across the Pacific Ocean. From China, both men and women appealed to the state for reentry and citizenship. It was in China, with the struggle with the Mexican state for recognition of an identity they had formed in Mexico, that they became Chinese Mexicans.


Kornel Chang explores the relationship between Asian, Britain, the U.S., and Canada in the Pacific Northwest from the mid 1800s into the early 20th century in *Pacific Connections* and argues that the transpacific network of trade and migration that led to the development of area also spurred the creation of systems of border policing. His text balances the narrative that highlights American history on the Atlantic coast and borderlands on the U.S.-Mexico border. Change argues that race also played a part in the formation of the Northwest as Chinese and Japanese laborers were critical for development of the region, even as legislators put in place exclusionary laws and white workers felt threatened by them and incited anti-Chinese riots.


Grace Delgado’s *Making the Chinese Mexican* focuses on the U.S. Mexico borderlands and Chinese Mexican’s identities as *fronterizos* as well as the connection to global processes of migration. Migration between Southern China and the U.S.-Mexico border region was a continuation of a system that began with Chinese, British, and Spanish imperial societies. Kinship ties, social and native place associations, and friendship bonds connected Chinese migrants to their homeland, but it also tied together the borderlands as networks that spanned the U.S.-Borderlands facilitated movement of people and goods. The rise of exclusionary national laws negatively influenced Chinese *fronterizo* communities, but *fronterizos* took advantage of the porous border and formed transnational networks that connected the U.S., Mexico, and China.

Cindy Hahamovich’s text *No Man’s Land: Jamaican Guestworkers in American and the Global History of Deportable Labor* shed light on guestworkers as a new type of labor migrant who fell somewhere between free and slave. Many of the guestworkers made a choice to migrate to escape poor economic conditions, but the contracts they signed were rigid and left them at the mercy of their employers. Hahamovich argues that guestworker programs including the Bracero program and the H2 program offered the state and those with nativist fears an alternative to undocumented immigration and a way to keep citizenship away from guestworkers whose temporary status left them vulnerable to deportation. However, while Guestworker programs gave the illusion of state control of migration, in reality they encouraged undocumented immigration, masked employer abuses, and depressed overall agricultural development in terms of wages and working conditions.


In her article “Paper Trail” Karen L. Harris examines how the exclusionary policies of South Africa initially targeted Chinese workers and created documentation of their families, their movements, their medical history and their bodies. To create these policies South African politicians played on the fears of the white population in South Africa who saw Chinese migrants as economic and moral threats. Harris argues this mindset of race-based exclusion, scapegoating, and surveillance was similar to other colonizing nations. Further, she argues that the implementation of the laws had long lasting importance, not only as the first race-based legislation of its kind in South Africa, a country best known today for decades of race-based policy under Apartheid, but also as a determining factor in how Chinese populations were perceived in South Africa as threats and “uncivilized.”


In *Dreaming of Gold, Dreaming of Home* Hsu traces the migration between Taishan County and California and how migrants negotiated transnational lives. She argues for a view of migration as a “kaleidoscope reality” one that is a fluid process of mobility rather than uprootedness. In emphasizing transnational migration Hsu builds off scholars who have explored concepts like borderlands, diaspora, deterritorialized nation-state, and transnational migrant circuit. With an emphasis on Roger Rouse’s transnational migrant circuit, Hsu explores how people, money, goods, and information circulated between California and Taishan to the extent that they created a single community.


In “Memories and Identity Anxieties of Chinese Transmigrants in Australia,” David Ip explored how Chinese migrants since the 1980s perceived their identity. Ip argues that transnational scholarship outlines how migrants’ identities are fluid and plural, but they fail to see the anxiety and pain that come with reconstructing and negotiating identities. Ip interviewed
Chinese migrants in Australia about how they perceived their identity and used their memories as evidence that scholars who focus on transnational migrants belong to multiple cultures need to also examine the struggles and internal conflicts that arise while negotiating identity.


In *Chinese Among Others* Philip Kuhn examines five centuries of Chinese emigration, both internal and external, beginning with the opening of trade in 1567 and continuing through the 20th century. Kuhn focuses on what he calls the “ecology of immigrant life” or the ways in which people interact with their environment and form economic patterns, use technology, and construct and navigate social institutions. By studying Chinese emigrants’ long practice of sojourning, economic niches, corridors, affinity groups, nationalism, and China’s policies on trade and emigration alongside the global themes of colonialism, imperialism, settler societies, and decolonization, Kuhn shows that Chinese emigrants have been integral players in these global developments and that the structures that facilitated emigration in the 16th century have evolved into those that accompany the mass migration of the 20th century. Kuhn argues that narratives of Chinese history and histories of emigration are intimately connected, so much so that neither can be written without the other.


Diana Lary wrote *Chinese Migrations* to examine China’s relationship with migration from prehistory to the present and to explore four types of migrations: southward, westward, to borders, and punishment migration. She tracks themes of migration like exile, gender, and family as well as structures of migration like recruitment and the sending of remittances. *Chinese Migrations* also traces the Chinese state’s changing attitude about migration and, alongside the flow of people, the transmission of ideologies, goods, religions, diseases, and technologies. Lary argues that to fully understand Chinese history, scholars have to understand the history of Chinese migration.


Huping Ling’s *Chinese Chicago: Race, Transnational Migration, and Community Since 1870* describes how Chinese migrants created communities in Chicago and how those communities were shaped by their transnational character, ideas of race in the 19th and 20th century, and the ethnic diversity within the Chinese community and Chicago as a whole. Ling argues that Chicago was a vital link in transnational migration, linking the coast to the Midwest, and that creating community in the late 19th and 20th century meant navigating multiethic Chicago and employing techniques like avoiding conflict and making strategic relationships.


In *The Chinese in The West Indies, 1806-1995: A Documentary History*, Walton Look Lai tracks the two phases of migration from China, the first mass migration occurred from 1852 to 1866 and was made up of indentured migrants and the second phase was free migration from
1910 to 1940, and documents the Chinese immigrant experience in the West Indies. Look Lai shows that the role of the state was a unique aspect of the British indenture system. The state had a hand in facilitating movement of Chinese indentured laborers from beginning to end of the process. They recruited indentured laborers in places like Hong Kong, subsidized the planters a third of the money required for indentured laborers, and kept a paper trail of the migrants. The state created long lasting systems to deal with Chinese migrants.


In *Migration in World History* originally published in 2005, Patrick Manning describes the movement of people from 40,000 years before present through the 21st century. He argues that migration is a fundamental human habit that has been occurring for hundreds of thousands of years. Manning uses language patterns to trace the movement of peoples across space. He argues that language and migration allowed for new social reproductions that shaped world history. Ideas, technology, diseases, religions, social customs, and much more were crafted and redefined as people encountered each other through the processes of migration. For Manning, the basis for the world as we know it today, and the ways in which it will change in the future, are based on the continual movement of people.


In "Transcolonial Influences on Everyday American Imperialism" Julia Martinez and Claire Lowrie argue that by employing Chinese domestics, an act that went against two U.S. policies: Chinese exclusion and “benevolent assimilation,” American imperialism was following the traditions of “Old World” colonizers like the British. For centuries, imperial powers, like the Spanish and British, had commonly employed Chinese domestics and they had become a status symbol. Although the U.S. espoused the idea of “benevolent assimilation” through which they said they would provide local Filipinos with labor opportunities, local elites did not want to hire them as domestic laborers. Martínez and Lowrie argue that his shows for all the talk of exceptionalism, American imperialist fell into old imperial patterns.


In *Chinese Migrant Networks and Cultural Change* Adam McKeown argues that a global perspective is necessary when looking at migrant populations that maintain connections across space. By taking a global perspective, McKeown looks at institutions, flows, public sentiment and other factors that inform the overseas Chinese experience. McKeown chose Peru, Chicago, and Hawaii to study how the communities in each place were affected by local and global influences, each developing their own strategies to navigate their specific situation. McKeown’s use of a global perspective shows how Chinese migrants straddle various identities. Finally, McKeown global perspective argues that nation-based histories fail to explain phenomenon that cross borders such as environmental history, industrialization, ethnic relationships, and migration.

Adam M. McKeown wrote *Melancholy Order* in 2008 and it traced large processes of migration and the formation of border control from the late 1800s to the mid 1900s. McKeown corrects narratives of globalization that see national borders as static and natural or that the state has sole control over the process of migration. The book shows the ways in which laws have created borders over time and that migration existed long before nation-states began regulating immigration. He argues that policies in the 1880s that excluded Asian migration into white settler nations shaped the framework for future policies and led to the eventual creation of global migration and border control. These policies along with the rise of nationalism and new ways of identifying oneself as linked to the state would soon craft a new global image in which all sovereign nations participated in standardized immigration control.


Edward Dallam Melillo’s *Strangers on Familiar Soil* traces the various displacements, exchanges, and influences shared between Chile and California from 1786 to 2008. Melillo argues that the interaction overtime like to a “Californianization” of Chile and a “Chileanization” of California. The ecological and cultural exchanges had far reaching consequences for both locations. Melillo argues that both Chile and California were prime locations for this type of exchange to occur because they were ecologically complementary zones. Their similar climates allowed plants, agricultural technologies, and people to adjust well when they were displaced or migrated. The ocean borders both places and they both acted as migration hubs were people with various cultural backgrounds interacted.


Lucy E. Salyer wrote *Laws Harsh as Tigers* in 1995 to explore restrictive immigration policies, how the U.S. enforced them, and how Chinese migrants interacted with and shaped the system from 1891 to 1924. Salyer shows that Chinese migrants used the courts to combat restrictive immigration laws and argues that at the level of the lower courts, individual judges were tied by professional doctrines like due process and Chinese migrants’ success in these federal courts was greater than perceived in the historiography. However, with the rise of the administrative power of the Bureau of Immigration from 1891 to 1905 federal courts and individual judges lost their influence over immigration cases to administration officials, and Chinese migrants were less successful in their efforts to enter and stay in the United States.


In Elizabeth Sinn’s *Pacific Crossings* highlights the ways in which Hong Kong was central to Chinese migration and trade not just between California and China, but also on global scale. Sinn links the growth of Hong Kong to the California gold rush and the success of San Francisco. Arguing that prior to the discovery of gold, trade had flowed out of China westward to Europe. The gold rush turned the Pacific Ocean into the center of trade and migration and many goods and people flowed through Hong Kong. Scholars of migration rarely discuss Hong Kong
because it is a place that migrants travel through, but Sinn argues it is instrumental to the story of migration.

Modern China


In Discovering History in China: American Historical Writing on the Recent Chinese Past Paul A. Cohen provided readers with a historiography of how American scholars have dealt with 19th and 20th century China from the 1950s to the 1980s. He argued that the three common approaches popular in the 1950s and 1960s, the impact-response approach, tradition-modernity approach, and the imperialism approach, all focused too much on the west. Each assumed the driving force of historical change in china was the influence of the west. As a corrective, Cohen offered the China-centered approach to evaluate history from the perspective of Chinese people themselves and the importance they placed on events.


In History in Three Keys Paul A. Cohen presented readers with three different ways of knowing and understanding the past: as a historical narrative, the experienced past, and the mythologized past. Cohen’s goal for History in Three Keys was to show how history, as both the reconstruction of historians and the general way in which people think of the past, is viewed, used, and made differently depending on the context and the intention of the creator. Cohen believed that exploring the Boxer Rebellion as a case study could shed light onto the tensions that exist between each way of knowing, and that navigating these tensions ultimately spoke to how historians should approach history. He argued that historians must be able to wade through different realms of consciousness with sensitivity and understand the past and the present and the contexts and uses of history in both senses of the term.


In Policing Chinese Politics Michael Dutton explores the ways in which politics came to dominate society between the 1920s and 1970s and how that influenced policing in China. Dutton argues that this friend/enemy dyad defined China’s revolutionary politics and due to its ability to spur passion and commitment, the dyad shaped society and history. Over time the dyad was portrayed by class struggle, as being part of the nation or a foreigner, and through contradictions. This type of political division necessitated mass involvement, but also led to excesses like massacres and paranoia induced purges. As the friend/enemy dyad structured revolutionary politics, the security structures established during this time based their policing on politics, not necessarily law. With growing economic concerns in the late 1970s, the use of the contract and the lure of money ushered in the transformation of the friend/enemy dyad into the profit/loss and legal/illegal distinction. This transformation ended the policing of politics.


In The Gender of Memory Gail Hershatter shows that the changes the revolution brought for rural women included the marriage laws, women’s embrace of politics, and the feminization
of agriculture, but rural women who came of age during the 1940s and 1950s still framed their experiences through the idea of a virtuous woman, held on to traditional responsibilities like taking care of in-laws, and in many ways evaluated their life as a series of struggles that extended from the pre-liberation period to the present. Rural women were expected to be politically active, work in the fields to free up male labor, and take care of the domestic responsibility of feeding, clothing, and rearing children. Hershatter argues that the revolution cannot be understood without an analysis of gender and the contribution of rural women, and that the revolution reached rural women slowly and in locally different ways which often maintained their status as “doubly marginalized.”


Barbara Mittler wrote *A Continuous Revolution* to analyze why cultural things from that time are still popular today, dispel myths that have arisen around the Cultural Revolution, and to show how it did not occur in a vacuum but had various influences. Mittler argues that the materials of the Cultural Revolution like the music, literature, and art combined high culture and popular culture that appealed to wide audiences. Some of the material was original to that time, but they also drew influences from older Chinese cultural traditions and from foreign places and people.


In *Hygienic Modernity* Ruth Rogaski traced the changing meaning behind the word *weisheng* from a set of principles of “guarding life” that individuals could practice to maintain health to a form of “hygienic modernity” based on western ideas of science and medicine and interpreted by Japanese scholars as a state backed program of public health that linked individual health to that of the nation. Rogaski focuses on the city of Tianjin to show how through imperialism outside ideas on hygiene came to shape the application of health practices, the environment, and discourses surrounding the perceived deficiency of the Chinese people in Tianjin and China as a whole. Rogaski argued that *weisheng* as “hygienic modernity” linked individual practices of personal health to that of the nation and public health, and although colonial powers had originally interpreted the new translation of *weisheng* and often applied it by force, eventually the masses embraced *weisheng* as a path to modernity.


Judith Shapiro wrote *China’s Environmental Challenges* to discuss how the rise of economic activity within China and across the globe has led to environmental degradation and industrial pollution. Shapiro ties China becoming a global manufacturing hub with issues arising because of environmental factors like more diseases, poor air quality, and decreased life spans. For Shapiro, China’s environmental state is a global concern because environmental issues do not stop at state borders.


R. Keith Schoppa wrote *In a Sea of Bitterness* to highlight the accounts of people and institutions that became refugees during the Sino-Japanese War from 1937 to 1945. Schoppa argues that the refugee experience during the war should be viewed through its cultural context;
because identity for many Chinese people in the 1930s and 1940s came from social connections deciding to become a refugee meant uprooting their physical body, their home, and their identity. The use of oral histories, diaries, and memoirs also allowed Schoppa to argue that people experienced war in a much more localized way. Nationalism did not concern the majority of refugees, what mattered most was their families and their hometowns.


China and the United States are major players in the world economy today. However, as Nancy Bernkopf Tucker argues, in order to understand the relationship between the U.S. and China, people also need to understand the relationship and history between the U.S. and Taiwan and China and Taiwan. She argues that putting these relationships in their historical context could mean world peace in the future, and a misunderstanding of the history could lead to further mistrust, miscommunication, and negative global consequences.


Jeffrey N. Wasserstrom wrote *China in the 21st Century* to clear up misunderstandings of China, to lay out the basic outline of Chinese history, and to explore the current state of China and its residents. Wasserstrom argued that the general public does not know enough about China even though it is a powerful country whose actions have global impacts. China’s large economy, large population, relationship with North Korea, and environmental impact among many others are all reasons everyone should have at least a basic understand of China.


Martin King Whyte wrote *One Country, Two Societies* to highlight the sources of the inequality between rural and urban in contemporary China. Many divisions began in Mao’s China, especially with the institution of the hokou system, a registration program that tied people to their place of birth and created differential citizenship between those living in rural and urban areas. Whyte’s narrative shows that notions that a socialist state would always promote equality is not necessarily true as in Mao’s China, rural residents had less access to health care and could not easily migrate to mitigate the effects of poverty.

**Teaching Resources**


Bain wrote *What the Best College Teachers Do* in order to capture how great professors think and how they conceptualize teaching. He looked at professors across disciplines that enhance general liberal arts skills like critical thinking and problem solving as well as discipline specific information. He found that the best professors know their information well even if they do not have a long list of publications, they place teaching as equal to research, they give assignments with substance that have value even outside the classroom, they develop good relationships with students, and they evaluate themselves and make changes when things are not working. Bain also made clear that no one is perfect, even the best teachers had hardships with teaching at times.

Bender, Katz, and Palmer worked with the Committee on Graduate Education of the American Historical Association to survey graduate school programs throughout the country. Some of their findings included that graduate students were often not receiving the level of funding that was necessary for living and school expenses, that students were not being taught broad subjects rather they were learning such specific information, and that students were only being taught how to carry out research and how to write yet those activities would only make up a portion of their duties in the future.


Booth’s goal in this book was to present history professors and teachers with ideas and techniques to engage history students and foster high order thinking skills that can be transferable to all majors or professions. Booth presents a pedagogical shift from the professor as an expert to that of “advisor, facilitator and co-learner.” He argues that this shift is necessary in order to facilitate a level of high understanding because teachers need to engage students in active learning and in ways that make history relevant to what they experience in their own lives. To achieve this, teachers need to be aware of students’ interests, prior knowledge, and concepts of learning as well as the real issues they deal with every day such as a lack of time for studying and the necessity for taking jobs while in college. For Booth, the highest level of understanding and knowing that teachers should strive to impart on students are not simply memorizing facts, but an understanding that brings a shift in the way people view the subject, themselves, and the world around them. *Teaching History at the University* provides guidance and advice for teachers who are trying to reach these goals in the classroom.


In “Uncoverage” Calder critiques the traditional history survey course that inundates students with content filled lectures. Calder argues that there is simply not enough time to teach everything that is important about a historical time period in one course. Professors should embrace new practices that emphasize teaching students historical skills such as reading secondary and primary sources so that professors can delve into some important aspects of a time period, but those students who want more information will be equipped with the necessary skills to find and evaluate sources. Calder uses his teaching methods of a U.S. history survey course to show new approaches to teaching that professors could take or use to develop their own signature pedagogy.


Davis wrote *Tools for Teaching* to bring together methods and practices from across disciplines published by experts and scholars for current or future teachers. With its sections on dealing with a changing student body, large-enrollment classes, testing and grading, new presentation technologies, and how to be a good teacher even outside the classroom among others this book makes a great reference text.

Dunn edited this book in order to show readers how the field of World History has advanced. He highlights its beginnings in part one as a race based historical survey of “Caucasian civilizations” that left out the multiple cultures and peoples across the globe. In 2000, the field of World History had become the inclusive interdisciplinary field that is recognizable today as discussed in Jared Diamond’s essay on human history as a science in the collection. Many chapters also include instruction on how to teach world history. The book ultimately wants readers to see the multiple directions of world history and where the field might go in the future.


*They Say/I Say* was written to give authors formulas or templates to facilitate best writing and reading practices. Graff and Birkenstein hope readers learn that writing is mainly about supporting an argument and understanding what authors have said about a certain topic. With the knowledge of these arguments, readers and writers can then take the “they say_____; I say______” formula and make their own arguments. Historians need to be well versed in the historiography in order to do original work. Historians can agree with an argument, add to an argument, or contradict an argument; in any case a fundamental understanding of the argument is necessary. The arguments within the literature the “they say” is what grounds historical work and makes new arguments, the “I say,” important.


In *The Professor is In* Kelsky argues that PhD students are graduating with no idea or guide to what they are getting into. Further, advisors rarely give students solid information on the job market and many have been making mistakes throughout their PhD career such as not focusing on adding lines to their CV. *The Professor is In* was written to give graduate students the information they need to be successful, whether in a career in academics or in another field. Kelsky suggests that students should make themselves as applicable and professional as possible through publishing and participating in conferences while crafting their professional persona and networking.


Lévesque argues that while there are specific methods and terms that historians use to conceptualize the art of ‘doing’ history, no one has written it down. He writes that the goal of the book is to give teachers the tools to engage students of the 21st century to embrace concepts of history like critical thinking. Ultimately he argues that in order for students to engage in historical study, they need to understand or at least be exposed to five key concepts: historical significance, continuity and change, progress and decline, evidence, and historical empathy.


In *Lies my Teacher Told Me* Loewen presents a convincing argument that American history textbooks are flawed in many ways, which creates the lack of interest in history or social
studies at the elementary, middle school, high school and college level. Loewen evaluates new
and old textbooks to show how they present certain events and people in American history in
skewed or selective ways in order to avoid controversy and create an image of America and
American heroes that is at once progressive, optimistic, and Eurocentric. This is reflected in
many ways such as making Christopher Columbus into a hero, looking at American history as an
East to West journey of “discovery,” erasing many of the accomplishments of Native Americans,
misrepresenting reconstruction era south and the accomplishments and obstacles black people
faced and many more.

Luey wrote this book for academics concerned with publishing. She outlines how to
publish in journals, how to revise your dissertation, how to deal with publishers, how to publish
textbooks and anthologies, and the economics behind publishing. The goal of the book is to
make authors informed about these processes that are often left unsaid as well as to make the
relationship between publisher and author run smoothly throughout the process of publishing.

Middendorf, Joan and David Pace. “Decoding the Disciplines: A Model for Helping Students
Learn Disciplinary Ways of Thinking.” *New Directions For Teaching and Learning* 98
(Summer 2004): 1-12.
Middendorf and Pace argue that claiming to teach high order thinking skills without a
template is nearly impossible. They explain how discipline specific techniques can be taught
through the Decoding Discipline model. The model has seven steps: identify a bottleneck or an
aspect that might hinder student learning, examining how the experts handle those things, model
the task for students, create an activity for the students to practice, find a way to motivate
students, assess student work and give feedback, and try to share what you learned with the
academic community. In this article, Middendorf and Pace go through the steps of the model
with the goal of teaching students how to read for history classes.

Pace, David. “Decoding the Reading of History: An Example of the Process.” *New Directions
For Teaching and Learning* 98 (Summer 2004): 13-21.
In his article, “Decoding the Reading of History” Pace uses the Decoding Disciplines
model to teach students how to read secondary historical sources. Students often struggle with
reading; they try to read books word for word and often miss the main point and argument. Pace
argues that teaching students how to read secondary historical sources early on will enhance
students’ overall learning in the class. To implement the Decoding Disciplines model professors
need to recognize how they go about reading sources, model it for the students, and create
exercises and activities that allow students to build and practice these skills while also receiving
feedback.

Stricker, Frank. “Why History? Thinking About the Uses of the Past.” *The History Teacher* 25,
(May, 1992): 293-312.
Stricker writes that there are three things central to historians: the idea of objectivity, who
the audience is, and why people study history. The article focuses on the aspect of why people
study history and lays out twelve justifications people use when they are asked why history is
important such as history is fun, history contains a lot of great ideas, and that history helps us
understand the present among other claims. Stricker argues that history professors need to
evaluate why they think teaching history is important and to involve their students in the process because history affects the world around us in many ways.